WILLIAM OF NASSAV etc: BORNE
PRINCE of ORANGE

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# HEROICK EDVCATION,

OR

## Choice Maximes and Inſtructions, for the moſt ſure and facile training up of youth, in the ways of eminent learning, and vertues.

A

Treatiſe very neceſſary for all men; but moſt eſpecially for ſuch as undertake the charge, to govern the young Nobility and Gentry.

IN

Two Books, together with a ſhort Appendix.

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By *I. B.* Gent.

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*LONDON*,
Printed for *William Hope*, at the blew *Anchor*, behind the Old Exchange, and *Henry Herringman*, at the blew *Anchor* in the lower Walk in the New Exchange. 1655.

# To the READER.

WHen this ſmall treatiſe came firſt to my hands, it was only a confus'd heap of ſeveral pieces without method, or imbelliſhment. I obtained it by communication of a Noble Lady, Illuſtrious for her

birth, and very conſiderable in the eſteem of the more polite World, for her rare, and excellent qualities. She had kept it in her Cloſet as a concealed treaſure, to make uſe of in particular occaſions, which in time might offer themſelves. And doing me once the honor to demand my opinion of it, I preſently judged, after the peruſal of ſome few leaves, that it was the product of ſome great, and knowing Spirit; which after a thorough and deliberate

liberate reading proved equally ſolid in all its parts, and worthy to appear openly. I preſently took a reſolution to reduce it to ſome order, and cloath it in this form to publiſh it to the World.

I am not ignorant how infinitely rich this ſubject is for the matter, how copious, and fruitful a field, and how often it hath been already manured, and imbelliſhed by many rare Pens with the greateſt art, and care, which might be capable to in-

timidate a more then ordinary courage. Nevertheleſs far from being ſtartled at the grand numbers of Writers, I thought I might go on without reproach, intending with modeſty to tread in the ſame paths which thoſe eminent Wits had traced out before me.

But that which prompted me the more eagerly, was the approbation of one of the moſt Heroick Cavaliers in the world, who by his excellent Vertues, his Noble Valour, and great

Prudence

Prudence hath filled all vertuous mens hearts with his affection, and admiration.

His name ſhall live eternally with veneration in the world, norſhal the ſweet remembrance of his exquiſite parts ever periſh but with the laſt mortal man. His judgment is equally balanced betwixt delicacy and ſolidity, 'twere a ſign of temerity, or imbecility to oppoſe his ſentiments. 'Tis he in fine, that inſpired me with this ardour, and who by a cenſure very much

much to my advantage, hath diſſipated thoſe thick clouds, which the fear of envy, and mediſance might raiſe in a ſoul not truely generous. I am confident you will look on it favourably, both in reſpect towards him, and in conſideration of the end I have propoſed, which is no other, but the publick benefit, and eſpecially theirs, who do actually, or intend to exerciſe the like charges; who if they ever take the pains to read it over, to weigh it, and maturely

conſider

conſider it; Will I am confident, if they have that experience which I ſuppoſe, infallibly find ſomewhat that ſhall profit them, in thoſe precepts, and that doctrine which it contains in a few ſheets, very neceſſary for the education, and conduct of the young Nobleſſe, and Gentry. This is the top of my ambition, and the whole bent of my deſires, to which there is nothing wanting, but to learn the name of this famous unknown Author, who firſt

made

made the happy project. Not to enrich my self with his spoils, but to publish his praises, as wel as his Writings, and to protest I am his admirer, and shall be his humble servant in particular, as I am to all the judicious, and courteous Readers in general.

Farewel.

*I. B.*

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# *Heroicke Education.*

## CHAP. I.

*Of Nature, and our humane condition; and how we muſt accommodate things, in the education of a young man.*

THoſe who beleeve, that the Soul is endued with all Science, and knowledge at the inſtant of its Creation, which the preſence of Objects does afterwards only awaken, and ſtirre up in our memories, doe very much derogate from the merits of vertue, which acquires them

through much labour. As likewiſe thoſe who are perſwaded, that it is a ſmooth Tablet, where one may eaſily engrave all ſorts of Images; make no reflexion on the power of the temperature or conſtitution, nor of the need it hath of a commerce with the Sences, by which the ſpecies of all things are preſented to it. 'Tis a naked Tenant which comes to inhabit a furniſh'd Palace, where it finds the diſpoſitions, and the ſeeds of habits, which time, and exerciſe does afterwards bring to maturity. We carry the ſeeds of our good, or evill qualities in our veines, and the maſſe of our body, of it ſelfe inſenſible, does nevertheleſſe containe the originall of thoſe Sentiments, which the ſpirit vivifies. The intimate union wherewith the ſoule is knit unto it, and the need it hath of its Miniſtery, ought to teach it to entertaine it as a compagnon, and not like a ſlave. 'Tis brutiſhneſſe to abandon it to its appetites, and 'tis alſo a dangerous enterprize to teare them from it. That is the beſt period, to which by long and difficult

cult labours, a mature wisdome can attaine, which time, and various fortunes does better teach, then any discourse possibly can. There are some Philosophers so austere, that they will have an Angell in a man of flesh, not considering him, but by what distinguishes him from beasts, without minding that there are many things which are common to both; if he be rationall, he is also animall, and his kind is no lesse essential, then his difference. They will reduce this little Republicke into a Monarchy, wherof each part contributing to the labour, and merits, ought likewise to participate in the counsell, and the government.

If the aged appeare somtimes more moderate in their passions, then the youthfull; they owe this no lesse to their bloud which growes chill, then to that experience, which illuminates them. Young people have a more puissant enemy to combate, and weaker weapons to make their assaults. Those who conduct them, must by their prudence, imitate the wisdome of brave Comman-

ders of Armies, who not willing to hazard a Battell, endeavour to ruine their enemies by cutting off all ſupplyes, and proviſions, dividing their forces, wearying out their ſouldiers by continuall alarmes, and handſomely avoiding all their dangerous attempts. He that ſhould ſtifly oppoſe their paſſions, which are ordinarily violent in their beginnings, would produce no other effect but an augmentation of their deſires, by raviſhing the meanes from them; and only make them become more ingenious to ſinne with ſubtilty and ſecrecy, not being permitted to doe it with impunity. The menaces, and puniſhments ordained for vices, does make them indeed to be feared, but not hated. 'Tis a torrent pent in with banks, which breaks forth more impetuouſly, as ſoone as it can force the leaſt paſſage, and the effect ſubſiſting no longer then the cauſe; the vertue which proceeds from rigour, and conſtraint can never laſt longer then their feare continues. From thence alſo there ariſes a greater inconvenience:

nience: Which is, that the Sences finding themſelves too ill intreated, conſpire together to ſhake off the burthen, and make a revolt, which ſoone overwhelmes the ſpirit, if it be weake, or cruelly agitates it if it makes reſiſtance. There is no man who is not indued with ſome graces, and a genius peculiar to his generation: But in ſtead of knowing and poliſhing them, wee often ſtifle thoſe naturall gifts, to acquire artificiall ones, which not being conformable to the ſubject, are like grafted Trees, that never are long liv'd. Thoſe vertues that are forced into any one, both againſt the inclination, and naturall inſtinct of the man, are like unto ſtranger Princes, whoſe Raignes are ſeldome peaceable, when they alter the Lawes of the Countrey. One muſt ſeeke to conforme with that good nature, which providence makes to ſhine in all its works, and without ſeeking other where for new plants, be content to cultinate diligently, and bring up thoſe, which nature hath already lodged in us.

This is that which he muſt carefully obſerve, whom perſons of Honour doe confide in for the education of their children. Thoſe precious pawnes, in whom they, having ſowed all their vertues, have alſo founded all their hopes in them. I doubt not but he will in ſo faire a ſubject find matter ample enough for an eaſie glory : and his care will be recompenced with advantage, by the humour which will reflect upon him, from thoſe illuſtrious actions, whereby they may one day ſignalize themſelves in the world. Nevertheleſſe, the fertility of the ſoile, muſt not make him neglect the culture; rather the goodneſſe of his nature ſhould make him uſe a more diligent obſervation in his conduct. Myrtles and Lawrels are tenderer then Oakes, and more ſenſible of the rugged winter weather, and Roſes are ſooner parched then Thiſtles. Vertuous inclinations doe ordinarily border on vices, and alwayes draw defects in traine after them: which hinders them not from being blame-worthy, although they

be

be marks and tokens of vertue. Generous natures doe encline, and bias towards luxe and vanity: Tender and affectionate, to love and ſoftneſſe; the calme and tranquill, to negligence and ſloth: Active and fiery ſpirits, to levity and violence; the ſubtill, to ſleights and malice; and good natures, to ſimplicity and innocency. 'Tis no ſmall skill that muſt ſeparate the Cockle from the pure graine; becauſe the vertues created with us, are as was the world, before God had unravel'd the confuſion; where the elements, though enemies, lay mingled together, and their qualities, which make the harmony of the whole body, whoſe contrarieties makes us behold the viciſſitude of productions, accorded then together in one maſſe, which hid and conceal'd the diffetence of their beings. Even ſo before that reaſon has purified the qualities of our ſoules, we find vertues confounded together with vices, the ſpirit ſwimming in the bloud, and the Sences diſputing for maſtery with the will, untill time and the truth,

comes to ſeperate this mixture, and preſcribes each party its devoir, function and ranke ; before which, we can only aſſiſt it tenderly and beare with it.

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## CHAP. II.

### *Maximes to make good uſe of the naturall inclinations, and turne them to good.*

CONſidering him then, as man compoſed of body and ſpirit, he by a prudent moderation muſt endeavour to accord, as much as may be, the oppoſition of theſe two parts, and not reſt ſo much upon the purity of the one, but that he yeeld ſomthing to the infirmity of the other ; to avoid that interior combat, which diſturbs the peace and tranquillity of our life. Which ſhould oblige him to become extreme carefull to know him throughly ; to marke all his propenſions, his motions, his averſions, and above all his genius, the ſtrength and extent of his ſpirit and mind. Foraſmuch as the know-

knowledge of the winds, of compaſs, maps, and ſhelves, ſerves to a Pilot; and the skill of judging of the ſtrengths, and weakneſſe of a City is neceſſary to him that does beſiege it; So much does the art of obſerving the diſpoſitions of a young ſpirit profit him in his directions. It is very difficult to aſſigne particular meanes, to make this obſervation, which depends rather upon the re-encounters, occaſions, and prudence of him that governes, then on any univerſall principles. Nevertheleſſe, I ſhall ſay in the groſſe, that he may remarke them, by tempting him diverſly with all kinds of objects, without diſcovering at firſt to him the good, or evill included in them, and ſometimes ſuffering nature to worke and act of her owne ſelfe, thereby to ſee what ſhe leads him to, and what ſhe makes him either chuſe or reject: Thus it was that *Vlyſſes* diſcovered *Achilles* his ſexe, which he had ſo long concealed and diſguiſed. A thouſand occurrences reveale (to him that narrowly will obſerve it) what his temper is; which

which is likewiſe legible in his face, and may be gueſſed by his colour, maladies, appetite, his dreames, diſpoſition, and agility, and by all the operations of each part of his body : Alſo, by his reſentment of injuries, the ſhame he hath for his faults, the care he takes to preſerve his honour, his deſire to appeare, his jealouſie of others, the heate and ardour which leads him to the ends he aimes at, his conſtancy and reſolution in difficulties, the manner of his owne government, the vivacity and promptneſſe of his replies, and the ſtrength of his reaſoning and arguments. On all which he muſt often try him, and raiſe his ſpirits by delightfull objects, to keep him in exerciſe, and ſee his activity. In that tender age we beare a forme of what ſhall be when we come to virility ; Like thoſe Pictures, which being only rough-drawne, though they want that perfection and luſtre which the laſt colours adds to them, yet they have the perfect ſhape, and all the lineaments that are neceſſary. So that what the pencill

after-

afterwards does, ſerves only to embelliſh it, being ever wrought exactly by the ſame ſtroakes. Of all the precepts that can be given on this ſubject, uſe and cuſtome are the ſureſt guides and meanes, to penetrate and dive into the very bottomes, and moſt ſecret receſſes of thoſe young ſoules, who having as yet not learned the art to diſſemble, expoſe themſelves to any curious ſearch, and diſcover what their natures are by acting freely, and openly of themſelves.

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## Chap. III.

*The ſecond Maxime, That his Governour muſt endeavour to winne him to embrace vertue out of a principle of affection, and not of feare; together with the meanes to practiſe it.*

THe inſight, and knowledge which he ſhall gaine by the precedent obſervations, will ſhew him the place whereon he ought to build, to take his meaſures according

ding to the dimenſions of the ground-plot and raiſe his edifice proportionably to his foundations. We have nothing, or but very little in us which may not be applyed to ſome good: All the works of God are good in themſelves, we doe make uſe even of venomous beaſts for antidotes, and can extract a wholſome juice from the leaſt herb that growes. All our motions are of themſelves indifferent, they become good, or bad only by our meanes, and the uſe we make them ſerve for. Every one deſires good, and perfection, and that which cauſes ſo many to ſtray from it, is the different manner whereby 'tis repreſented: The will never tends to evill, but only when the ſpirit and ſences doe diſguiſe it under the appearance, and flattering ſhape of ſome good, and never erres but by the ignorance, or malice of its guides. Vertue is ſo amiable, that there is no ſoule which can know it, and not be enamour'd with it, nor would vice be followed by any one, if it had not found out the art to counterfeit the other. The principall

care

ere consists in well illuminating the mind
nd spirit, from whom the will takes all its
ounsell; that Minister must be well instru-
ted, that he may faithfully informe his
Master. The will is a Prince which com-
mands, but is nevertheleſſe counselled by
his servants, the Orders and Edicts are
made in his name, but his servants lay the
plots and projects; 'tis he tends towards
the objects, and applyes all the other pow-
ers, to seeke out what he desires; but even
those which serve it in its pursuits, doe ma-
ster it in its deliberation. To these there-
fore he should make his addresse, and when
these are perswaded, the other is easily
drawne after them.

There are many which cause young men
to exercise themselves in vertuous actions
with a kind of constraint, which makes
them hate the end, even whilst they are
tending towards it. Although the Oxen
draw the plow, yet the yoke is hatefull to
them, and how ever we say that use makes
perfectnesse, and custome renders the most

dif-

difficult things eaſie : I beleeve that to b truer in actions of the body, then thoſe o the mind; whoſe eſſentiall liberty not bein reſtrained but by ſome exteriour obſtacle either it endeavours to ſurmount it b force, or at leaſt deteſts it, whilſt it does un dergoe it. One is not vertuous for doin that which is good, but for loving it, an that which we doe by conſtraint, is only imputable to the power which compels us. The heavens are not animated though they inceſſantly move, their motion comming from a cauſe that's ſeparate, in their celerity we admire nothing but the Angels which firſt ſets them going. When vertue engenders not in our hearts, but comes to us only from without, by ſome violent meanes, we poſſeſſe it only as a ſlave, who ſeekes but an occaſion to eſcape, and not as our offspring borne of our owne bloud and ſubſtance. 'Tis a beauty which will be ſought too, and wooed handſomely; that will command in us, and not be the ſervant of feare, beſtowing her ſelfe only on thoſe whoſe hearts ſhe

hath

hath in full poſſeſſion. If once we can but inflame a ſoule with a true love for her, all the little troubles of ſeeking and courting her, will be ſwallowed up in the ardour of its longing deſires. One muſt endeavour therefore to render this vertue gratefull to him, by diſcovering all her perfection and amability, and heighten thoſe by the deformity of her oppoſite, making him admire in others the glorious effects which ſhe produces, and dread the ſhame, and confuſion which inevitably follow all baſe ignoble actions; One muſt often highly praiſe the handſome qualities of thoſe he frequents, and as loudly blame the bad ones in his preſence; So furniſhing him from others, with good examples for himſelfe, which he will more clearly behold, then he can in his owne perſon. For every fault he ſhall commit, you muſt be ſure to make him reſſent ſome trouble in his mind, as ſhame, contempt, repentance, blame, the privation of ſome pleaſure, which being imprinted in his imagination, will make his

his actions become odious to him of its ſelfe: Whereas the puniſhments of the body paſſe more lightly, and cauſe nothing but indignation, or at moſt a ſervile feare, which does not make him deteſt his fault, but only dread the evill which followes. There are a thouſand various means, which depend on the skill of him that ſhall undertake ſuch a charge, which cannot be reduced to precepts, conſiſting only in finding out ſweet, and cunning wayes to bring him to the deteſtation of vice, and a perfect love of vertue. This we may beſt bring to paſſe, by repreſenting it with pleaſing ornaments, advantages and circumſtances proportionate to his inclination: And this firſt view will beget delectation, from thence will ariſe love, which creates deſire, and deſire will cauſe a diligent ſearch and purſuit after vertuous actions, which will beget habits without difficulty, or paine. He muſt have the patience to lead him up by all theſe ſteps and degrees, for otherwiſe too great haſt may expoſe him to a fall, or at leaſt

least run him out of breath in the midst of his race. He must also mixe, and temper his labours with some delights, and little complacencies, thereby to make him taste and swallow the profitable and pleasant together. As we use to gild over pils for sicke persons, so he may easily passe his studies under his divertisements, and make use of his owne pastimes to instruct him; which will be farre more beneficiall to him, and not so soon distast him, as those grand contentions of mind, which leave behind them nothing but lassitude and vexation. Although the stomack be a part which works necessarily, yet it cannot endure those viands which displease it, much lesse the mind which hath the liberty and choice of all things. In conversation one may even fill, and furnish his soule with wholesome things, and entertain him with solid discourse, delicately seasoned, which delighting shall yet soundly nourish him. Amongst the exercises of youth, one may entice him to such, where the mind acts its

part, where it aiguiſes and ſharpens, and refines its ſelfe, or to others which harden, fortifie, and ſtrengthen the body, making it become agile, active, and pliant to any uſefull exerciſe. And in ſo doing, one muſt without diſcovery, make him avoid thoſe that are childiſh, and ſuperfluous. When he is bent to any thing that is evill, or uſeleſſe, one muſt cunningly and ingenuouſly change that appetite, without directly forbidding, or flatly refuſing him, by interpoſing ſome more pleaſing and ſolid objects, to divert his idea from that which is hurtfull to him under other pretences; either by deferring, or by feigning to conſent to what he deſires, and contriving ſome obſtacle under hand which may hinder him, or permitting him ſometimes to make triall of it, but withall ſo diſpoſing of things before hand, that he may receive ſome little diſpleaſure thereby; that ſo the injoiment it ſelf, of that which he unhandſomely deſired, may ſerve for a pennance, and mortification, which cauſing a diſtaſte, will make

him

him avoid the like another time; but should one absolutely refute him, and not practise these little contrivances, it would but irritate and augment his desire. 'Tis the experience and observation of all wise men, that the will and desire of man runs most greedily, and impetuously after forbidden things.

## CHAP. IV

*Wherefore we doe most ardently and violently desire forbidden things.*

I Beleeve the truest reason of it, is, that the Will will not lose her right of liberty, it being the richest present shee brought from heaven with her. It may be likewise, because wee fancy, and imagine there is more beauty and secret perfection, in the object that is kept at distance from us. As Pictures shew handsomer afar off, then neer at hand; or else even as those things which we possess, do not tempt us; so those

which we have not, excite our desire. A healthfull man, little minds his health, and learned men oft despise knowledge, (the full stomack loaths honie) whereas sick, or ignorant people, would covet, and envy so much happiness; and this happens because the sentiments require a certaine convenient distance to act, and that which is within us, changes into our nature, and can no longer be the object of our appetite, but that which is at distance tempts us ever. If it bee any thing easily attain'd and conquer'd, it does not stir up any violent motion, because we do not fancy it so precious, and even esteem it as good as our own already; being so facile to obtein. But if it be difficult and thorny, then it is that their irascible is moved, & stoutly resolves to pass through all obstacles. If it be the nature of the thing, that it be hard to be acquired, hee only labours in the search, and choice of means, without other trouble: But if those impediments be in himselfe, and that one forbids him to seek after that which

which he might easilie obtaine, then the conflict is greater, because he has to deale with his own passions, which comming to summon all his strength and forces, (as the natural heat against the outward cold) contends against his reason, and to oversway it, represents the forbidden object, with new and sweeter charmes then was before imagined. Let him bee carefull therefore in such like occasions, to temper his precepts judiciously, that the execution of them may not become troublesome, and withdraw him from those evils in such a manner, that he do not perceive the profitable constraint, which is put on him. If the ends hee tendeth towards, bee honest, but the means he uses unhandsome, one must trace him other paths out to obtein them, and without either opposing or clashing against his desires, find out some other discreet waies to stop, or hinder his miscarriages. If his aims be evill, yet it is not the best way roughly to refuse it, but rather reduce him to the necessity of not desiring it any

more, without ſuffering the loſſe of ſome more gratefull pleaſure. His paſſions muſt be ſet againſt his paſſiõs, that ſo thoſe monſters may deſtroy each other, and by their mutual oppoſition, make a perfect counterpoiſe, which may reſtrain, and tie them up in a juſt and equall temper. As a knowing Pilot makes every wind to ſerve his need, by turning his ſailes: So a skilfull man may apply al kinds of inclinations to ſome good. If he be carried to prodigality, one may moderate his too great profuſion, by the ſame principle, ſhewing him, that by waſting, or beſtowing too largely, hee deprives himſelfe of the meanes, and pleaſure of giving often; and ſuffer him ſometimes to reduce himſelfe to the neceſſity of not having the meanes to do it, and at the ſame time, preſent ſome occaſions thereof to him, to tempt him to it, which will ſhew him, that the exceſs of his liberality, makes him incapable to continue it; ſo this inclination ſhall make him reform himſelf, and this paſſion will deſtroy it ſelfe with its own weapons. *Ari-*

*Aristotles* counsell herein, seems to me, to be too violent, and of too difficult performance. The meanes, saies he, to correct any of their excess; is to do actions that are contrary, or tending to a direct extremity of opposition: And thus, saies he, the soule will of it selfe return to that just proportion, and mean, where vertue is placed; as a stick is made streight by bowing and bending it the contrary way. But the use of this precept is dangerous, and requires great wisdome, an accomplish'd judgement, and an undaunted courage. Truly hee that should treat young people thus, would expose them to strange conflicts, and perhaps their senses thus ill used, might revolt against such tyrannie. It is good for such as can, to practise it of themselves; because the violence which any one does to himselfe, is never so sensible, as that which proceeds from another; But to exercise it on those tender, and delicate bodies, would endanger breaking them, by bowing them so much. It is safer to prune, and sott-

ly pare away the ſuperfluities, and lure the ſoule back, by ingenuous diverſions, yea, even by greater pleaſures, and delights, then thoſe we would deprive them of, or wean them from. If the youth will needs paſſe over a bog, do not hinder him, but lay a plank over it for him, that he may not bemire, and ſoil himſelfe: All this conſiſts only in the manner of managing things; and there is ſometimes more trouble in doing evill, then in doing good.

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## CHAP. V.

*The third Maxime, that hee muſt gaine the love of him he governs, and alſo love him tenderly againe.*

HE may eaſilie obtaine all this, if from the beginning he endeavours to inſinuate himſelfe into his mind, and eſteem, and ſeeks to gaine an intire beliefe, not by power and authority only, to which reaſon, reſpect, and truth obliges all noble minds, but

like-

likewise by sweetness, and complaisance, and the marks of a strict, and cordial affection which he must strive to establish reciprocally at the very first, as the foundation of all his future conduct. We find now adays that Polititians effect more by their secret intelligences, then by the number of their Souldiers; and strength of Arms. If he can once but knit a strict correspondency with his heart, he will easily become Master of his desires, whereof that is the fountain. The heart is the Fort, or Cittadel which commands all the rest of that little World Man. Whoever conquers but that place, suddenly brings the rest into subjection; but though all the rest were subdued, yet if that stood out, he hath but an exteriour puissance, which shall never make him rule as Soveraign, though he may sometimes force him to complyance, or obedience. That Woman had no small reason, that vaunted that she govern'd the *Athenian* Republick, because she entirely possessed her Husbands will, who bare the greatest

greateſt authority. 'Tis the heart preſides in the councel of our paſſions, and is that which produces all our deſires. In that lies the ſpring of all our motions, 'tis the repoſitary of our ſecrets, the *primum mobile* of all our actions, the laſt aſleep, and firſt awake, all the affairs of man muſt paſs through this office; and though wiſdom, or reaſon do ſometimes a little reſtrain its power; yet the ſenſes are ever on its ſide, and being the head of a ſtrong faction, it may cauſe many huge troubles, if it be provoked and ſtirred by irritations. As ſoon as the eyes receive the ſpecies of any object, they are immediately preſented to the heart by the imagination, and the mind hath no ſhare till after the other powers have taſted their fill. We muſt therefore firſt gain the heart if we will poſſeſs the whole man: by this means we ſhall not make him only delight, and eſteem things preſent to be good, but he will take pleaſure alſo to obſerve them. One may win ſomething by the power of perſwaſion on a ſoul; truth well expreſs'd does ever gain

gain belief; but yet is not always followed. Words are but wind, as we uſe to ſay, they are only a ſound, which cannot enter, unleſs they find a paſſage ready open'd, but affection is a Character which penetrates through the heart, opens the door it ſelfe, and makes a deep impreſſion. 'Tis a Prince which obtains an Empire ſo much the more abſolute, by how much the obedience is more voluntary. It produces many good effects, in a perſon whom one governs: Firſt, it makes him plyant, and ſubmiſſive to all commands for fear of diſpleaſing, and ſo for the faults he ſhall happen to commit, there will need no other puniſhment, but only to teſtifie a little froideur, or coldneſs of affection. Even as God puniſhes the offences of thoſe he loves, by withdrawing part of his graces from them; that thereby their earneſt deſires to recover thoſe bleſſings a gain, may reduce them to their devoir again, and the fear of being deprived of them afterward may keep them ſo conſtantly for ever. Secondly, he will learn

with

with far greater facility and eaſe whatſoere ſhall be enjoined by a perſon whom he loves, becauſe the delectation will be joined to the utility. Love is a puiſſant Maſter, having ever both the attention, and aſſiduity of his Diſciples. The cauſe why young men learn with difficulty, is becauſe their heart is as 'twere divided and diverted by exteriour objects, they cannot ſo eaſily rally their forces which ſtray without, and which are neceſſary to digeſt the nouriſhment which is infuſed in them; but when their affection adheres, and cleaves to him that governs, they ſuck, and greedily ſwallow all his precepts, and that amity which makes things become ſemblable, and alike, and the means proportionate, produces alſo a certain communication of ſpecies, and conformity of manners, of ſentiments of language, and of actions. As one may diſcover in all ſuch as do reciprocally affect one another. I beleeve the cauſe of it is, becauſe one does carefully obſerve the actions of thoſe whom we wiſh well to; and be-

cauſe

cauſe we always think them noble, and thus conſidering them with ſome delight, they imprint themſelves inſenſibly within us. Or elſe it is, becauſe we frequent them oftner, and that conſtant ſociety, does beget a conformity of habits; or in fine, becauſe the will does of it ſelf go forth, to joyn with the thing beloved, and even be transformed into it. In the third place, this affection will greatly incite, and prompt the young man to pleaſe him, to hear him, to beleeve and imitate him. The power of God muſt in the firſt place, reign moſt ſoveraignly, and abſolutely over men: and in the next place that of Parents, and laſt of all the power and authority of thoſe, who have the care and charge of our education, who are the fathers, as I may fitly call them, of our minds. 'Tis God is the firſt cauſe of our being, to which our Parents do contribute afterwards; bringing as 'twere the groſſer materials, which being ſet up in a natural frame, are afterwards adorned, and furniſhed by theſe our Tutors. And theſe muſt

imitate

imitate God in all his conduct, ſince they immediately ſucceed him in his authority; Now the firſt thing God requires of men, is the heart; when we have given up, and perfectly ſubmitted that part to him, we find no more repugnance, or reluctancy in our obedience, whereas thoſe who have no other object but the fear of puniſhments, or the hope of rewards, ſeldome attain to any high perfection. It is the ſame in moral things, if he that teaches them do not make himſelf beloved, he will be followed but coldly: when we would obtain any thing from a great perſon, we make uſe of ſome pleaſing Advocate to mediate for us. The mind and will are abſolute Monarchs, and will have us obſerve the ſame circumſtances and ceremony towards them. And the art of pleaſing is a powerful motive to perſwade, and impetrate.

CHAP.

## CHAP. VI.

### *How we muſt make uſe of this Maxime.*

HE muſt nevertheleſs mannage this buſineſs cautiouſly, and warily, leſt he confound his reſpect with his tenderneſs, or loſe his authority of reprehenſion by too much complaiſance; 'Tis a great art to know how to accommodate love with majeſty, and join ſeverity with ſweetneſs, without too much ſoftneſs. Amity requires a certain proportion which may oblige one to deſcend ſometimes to youthful Sentiments, which muſt be practiſed in ſuch a manner, that they by degrees be elbow'd out, and manly ones implanted in their ſtead. When the Poets make *Iupiter* transform'd into a Bull, or the like, to communicate himſelf to his lovers, they yet always leave ſome marks & foot-ſteps of his divinity under thoſe ſhapes. When Painters make the portraicture of any one in ſmall, they have a care

a care to keep all the dimenſions proportionable to the face, and body they mean to repreſent, though in a far leſs volume. And when God himſelf, through his immortal goodneſs was pleaſed to give himſelf to men, and illuminate them with his own brightneſs, which was before wrapt up in ſuch thick Clouds; knowing they were but children whom he would inſtruct, and whom the Father had committed to his education, he would not appear in lightning and thunders, nor in the luſtre of his greatneſs, which would have dazled and blinded them, in ſtead of enlightning them; but he became like unto them, and made himſelf ſenſible, that he might enter into their ſpirits by their ſenſes, and yet his divinity kept its grandeur, and ful majeſty, in this loweſt humility, & abaſement. Governours of young men, are Gods Lievtenants in this function, and as he became man, to teach men, ſo they muſt in ſome ſort imitate Children, whileſt they inſtruct them, alwayes accommodating themſelves to their age,

ſome-

ſometimes ſoothing their humours, and ſtooping to them, but having ſtill an eye and ear to make them reap ſome benefit from all their actions, and thoughts, ever raiſing their minds inſenſibly to higher things, and making their own ſentiments the ſtaires whereby they muſt climb up to true perfection. But yet he muſt not loſe his authority by this complyance. When a man will take ſome great burthen on his back, he ſtoops to take it, and then he not onely raiſes himſelf again, but bears up the weight that is laid on; In the ſame manner ought he to appropriate and fit himſelf to his charge, and preſently when he is eſtabliſhed, and become abſolute Maſter of his mind, and will, he muſt advance to his own poſture again, and raiſe the youth up with him to higher, and nobler things.

'Tis an old Proverb, that familiarity breeds contempt; and 'tis alſo a moſt certain experience, that gravity takes off confidence, and affection. But he that can preſerve a familiar Majeſty, that can pleaſe

without flattery, reprove without offence, ſubject without alienating, exerciſe without wearying, and recreate without debauching; ſuch an one will illuminate the ſoul, conquer the heart, and find every power, and faculty ready prepared to receive any good impreſſion.

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## Chap. VII.

*Three things which hinder the reſpect, and amity of young men towards their Governours.*

THere are three things which hinder one from preſerving amity, and reſpect in a young ſpirit. The one comes from without, when the Tutor is not honour'd, and eſteemed by the Parents, Domeſticks, Friends, or compagnons of him he governs. Examples are a living Book, whoſe Characters eaſily imprint themſelves in him that reads them. Exterior things are very powerful on any ſoul, but princi-

pally

pally on those who as yet do not act but by the counsel of their senses, who having not yet their own sentiments fully perfected in them, are constrained to rely on the judgments of others in whom they confide. The second hinderance proceeds from the natural inclination of youth, who being prompted to their own pleasures, abhor, and detest all that restrain, or impede them; which makes them look on their Governors, as the disturbers of their repose, and enemies of their delights and sensualities, which immediately breeds aversion in them. And this is the more difficult to overcome, because it is more natural, and youth is guided, and conducted at first meerly by nature, who bandies against all that is opposed to her. That which causes distempers, and maladies in the body is the contrariety of such qualities which are incompatible, and this also works the same effects in our manners, and produces love, or hatred, according as the objects are conformable or contrary to its propensions. He must study

therefore to overcome this obſtacle, and not have nature for his enemy at the firſt. But make a diſſembled agreement with her, to deceive her with the more advantage. The third proceeds from the Governor himſelf, when either by indecent actions, or vicious habits, he loſes the authority annexed to his charge, by ſuch defects in his own perſon. There is no better Art whereby to gain eſteem, then to become worthy of ſuch eſteem; Reſpect is a tribute which vertue commands, and acquires even from thoſe that hate it. Thoſe that poſſeſs it need uſe no Arts, nor falſe Grimaces, ſhe always keeps her own Majeſty, and is revered by the greateſt powers, though ſhe cannot make her ſelf be always beloved. Let him be careful therefore to deſerve honor, and obedience, rather then to exact it. If he will bring theſe fruits forth in his diſciple, he muſt have the root of it to grow within himſelf. The honour of a Prince, if founded only in the number, and ſtrength of his guards, is but a vain appearance in his ſubjects,

jects, and as such an one hath no true Majesty, but only a few outward pomps, and gawdy shows, so neither is he truely respected, or observed, but onely with a retaliation of seeming devoirs, and flattering outward gestures. That Tutor who hath no gravity but in his words, and threats, gaines no more obedience, then his disciple is capable of fear. If he do any ignoble actions, he pulls down all that his discourse, or teaching had built, and even tempts, and invites the youth to imitate him, if what he did were pleasing and voluptuous, or exposes himself to laughter, and derision if his actions were ridiculous.

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## CHAP. VIII.

### *Of Pedants, and their several kinds.*

IT happens very oft, that those who have not any qualities whereby to render themselves commendable, will seek to gain authority by an affectation of wisdom, a

haughty countenance, or an imperious accent, not ſpeaking but with diſjointed words, or elſe extending to a prolixity of diſcourſe, as if they did preach, pronouncing their follies like rare ſentences. The poor youth who hears, but underſtands them not, is more confounded, then inſtructed by his precepts; and as thoſe things which diſpleaſe do eaſily diſtaſt, from this diſguſt they come to ſlight ſuch things, and from this ſlighting there ariſes hatred, which does encreaſe if they ſtrive to uſe force: This they endeavour to remedy by harſh means, or ruder ſtripes, and ſo loſe their power by too much uſing of it, or if they meet a docile ſpirit, they make it by ſuch unhandſome treatments to become dull, and degenerate. They commit another fault, which has ruined many perſons of fair hopes, and promiſes, and that by ordering, & proportioning, or diſpoſing of things according to their own nature, and not to the capacity of him they govern. Like a Taylor that ſhould take meaſure of his own body

body for another mans cloaths, or as a Phyſician who over loving *Bacchus* his ſucking bottle himſelf, ſhould preſcribe Wine to another man in the height of a burning Fever. They will reform the ſubject they are working on, in ſtead of conforming themſelves to his ability. It muſt be his care that inſtructs to prepare fit precepts for him that is to learn. It is much eaſier to change the Leſſons, then to alter his underſtanding. When a Glove is too ſtrait, we muſt not cut, or pare away the hand, but chooſe another Glove that better fits it.

Theſe faults proceed from three different cauſes, which makes three ſorts of Pedants. The firſt is want of judgment, and that is eſſential, and incorrigible, and ſuch kind of people ſhould never undertake to govern others, wanting indeed the skill to rule, and govern themſelves. Thoſe have this unhappineſſe that they do every thing out of time, and never keep a due regularity, or equality in their actions, if they reprove, 'tis

not without exceſs, and outrage, if they Praiſe 'tis without diſcretion, they refuſe what they ſhould grant, and permit what they ſhould forbid; ſometimes they dilate the Spirit by too great a licence, and otherwhile depreſs, and reſtrain it by exceſs of rigour, and wanting a foundation of firm, and ſolid principles they do good, or evil only by hap-hazzard.

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## CHAP. IX.

### *Second kind of Pedants.*

THe ſecond kind, is of ſuch who are truly full of knowledge, and alſo have ſome colour, and tincture of vertue, but they want that experience which is the true, and only guide, for having never applyed themſelves but only to the contemplation of high notions, they find themſelves but Novices, when they come to action. They have brave Idea's, and ſpeculations of many things, which like *Plato's* Com-

Common-wealth, can never be put in practile. They ſpeak only out of Books, and reaſon altogether with others Arguments; and though they are not ignorant of what they ſhould do, yet how to do any thing required, they are to ſeek for. They will produce myriads of examples, and precepts, but not one that is expedient. If you ask them counſel, they will give you *Seneca*'s or *Plutarchs*, they are more knowing in the intrigues of *Cæſar*, and *Pompey*, then in thoſe of *England*, *France*, or *Spain*. They have ſtudied replies, for al ſorts of complements, which they uſe without choice, or diſtinction, and are forc'd to tye up their tongues in a more becoming ſilence, when that borrowed ſtore is exhauſted. Theſe moſt ordinarily do every thing indiſcreetly, and unhandſomly, when they think to ſtroke they ſcratch, and ſpend themſelves in uſeleſs labours; for they being only Copies, and not having any thing of their own ſtock, are perpetually conſtrained to beg, and borrow from the dead, thoſe ſame things

which

which they distribute amongst the living, and must still have a consultation with their Authors, and Masters, before they can instruct their disciples. And therefore we must not wonder if their carriage be often as ridiculous as the change of times, and customes is various through the world.

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## CHAP. X.

### *The third kind of Pedants.*

THe third sort, or kind, are the half learned, to whom there cleaves much presumption, and self conceit: they are great talkers, lovers of their own opinions, enemies of whatever comes from others, rude, and violent in their conversations, testy, despisers, and melancholy. These kind of creatures should be excluded, not only from the conversation of all young people, but even from all humane society. They will shew themselves to be of eminent parts, wherever they appear, alwayes striving

ving to be above others by their extravagancies. Of these three sorts, the first is dangerous, the second unprofitable, the last troublesome, and importunate. The one guides not the judgement aright, the other confounds and intangles it, and the third displeases, and distastes it: It is almost the same with young, and delicate imaginations, and desires, as with great bellied Women, who mark the fruit of their Wombs, with impressions of those objects that are most exposed to their sight, according as they fancy, or delight in them, for which many do use to place the sweetest, & most pleasing objects they can before them, that so beholding, and considering nothing but what is lovely, they may conceive handsome, and rare Ideas. A mind that is not beforehand accustomed to any habits, does easily take the print, and form of those actions which it sees much practised by those he does frequent, and whom he much affects. That which most ordinarily makes children resemble their fathers, is not so much

much the blood, and groſſer ſubſtance, which is of it ſelf indifferently apt for any figure, but the mothers lively apprehenſion, in whom the image of her husband is commonly more ſtrongly imprinted, then any other. The Governour is Father of the young mans mind, and ſpirit, the imagination which receives all the ſpecies, and images of objects is the mother, who propounds nothing to the underſtanding, but what ſhe ſees moſt frequently acted, and which moſt pleaſes her.

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## CHAP. XI.

### *Of the qualities of good Governours.*

IT is neceſſary therefore to have a man, who beſides his ſweetneſs of nature, and vertuous habits, which are eſſentially requiſite in ſuch a charge, muſt have alſo a good garb, and accort carriage in his actions. A mildneſſe, and facility of ſpeech, ingenious mind and viſage, modeſty, pleaſingneſs,

ſingneſs, complaiſance, civility, diſcretion, a manly, yet humble and diſcreet confidence, and above all perfect intelligence of the things of the world, which concern the active life, which conſiſts in knowing, or finding out the nature, and propenſions of every one, and framing, or accommodating himſelf to them without baſeneſs, or flattery; in being vers'd in the Modes, and Manners of the times preſent, and the cuſtomes of the places he reſides in, in behaving himſelfe diſcreetly amongſt either great perſons, or his own equalls, or his inferiours, in ſpeaking, and being ſilent in ſeaſon, in being prudent and foreſighted in judging, and comming off fairly in company without any affectation of vain parado's, or applauſe, in finding quick and ſubtile expedients, to diſengage himſelf from a bad buſineſs, and having a Magazin, or ſtore of prudence, and courage to make uſe of in time of particular intrigues, and rencontres which fall out too often in this unhappy age. As for thoſe other qualities

which

which concern the ſoul, piety, probity, erudition, wiſedom, and goodneſs, I do not bring theſe into the liſt, becauſe they are to be ſuppoſed in him, as foundations abſolutely neceſſary without which all the reſt would fall to ruine; and if it ſeem difficult to meet a man compleated with all theſe parts and gifts, at leaſt one muſt chuſe a perſon as neer this model as 'tis poſſible, and though he have not all theſe perfections, yet at leaſt let him be free from the defects that are oppoſite to them, and ſo be in ſome capacity to attain them.

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## CHAP. XII.

### *Of the moſt ordinary defects, which breed in young people.*

HE will at firſt find work enough which nature hath prepared for him; for a young ſoul how noble, or high ſoe're it be, is ever full of many defects which he muſt weed out carefully in the beginning

ginning before he caſt the good ſeed in it. They are ſo many diſpoſitions contrary to vertue, which muſt be rid thence, before you can bring him to a right poſture. As before grace can be received, we muſt be throughly purged from ſin. The moſt common are ſtubbornneſs, ſloath, ſelf-love, credulity, averſion from all labour, levity, immodeſty, depraved appetites, and ſeveral others, of which ſome are born with us; others are communicated by contagion, which often ſucceed one another, and are ready to ſpring up afreſh in the rooms of thoſe we had newly rooted out thence. He muſt be very wary, and gentle in his proceedings, having an eye to the cauſes, qualities, and circumſtances of the defects. If they be abſolutely vicious, as certain baſe, and unworthy inclinations, they muſt be oppoſed with more rigour then others need to be, and be rendred as odious, and hateful as 'tis poſſible, he muſt ſhew how ill-favoured they appear in others, and ſtrive to divert him from ſuch thoughts by other imploiments,

ployments, causing him to undergo some shame, reproach, or disdain if he fall foul on them again, drawing him by degrees to actions that are quite contrary, in which he may find both delight, and honour. And if they be of those little imperfections which are incident to that tender age, and not to their nature, they must be managed more delicately, and sometimes even winked at: as being the signs, and tokens of spirit, and wit, which may be turned into vertues, if they be judiciously wrought upon, and directed to good ends.

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## Chap. XIII.

*Three meanes to correct our evil inclinations.*

PHilosophers assign three means to correct our selves: the one is to fly from those objects, to which we are allured; the second is to oppose, and combat our passions one with another: and the third is to assault them openly by meer strength of reason.

reaſon. The firſt of theſe is neither generous, nor alwayes effectual; becauſe we happen oft to meet that which we think to fly from, nor is that the way to ſtrike to the root of the evil. *Chi é ferito nel cuore invan ſi fugge.* The ſecond is not vertuous, though it be utile. The third is more Heroick and noble, but likewiſe 'tis more difficult. The beſt meanes, is to blend, and apply all theſe three together with diſcretion, according as the exigency requires. Sometimes they muſt be diverted, and diſpel'd by the luſtre, and clear light of truth, by the charming beauty of vertue, and the loathſome deformity of vice; other times by ſhunning its ſight and rencontre, and now and then excluding them by entertaining ſome other honeſt pleaſures, which may thruſt them quite out of doors. When we would weaken an enemy, we create diviſions amongſt them. So muſt we likewiſe do by our paſſions, caſt in the apple of diſcord and let them be deſtroyed, one by another. The deſires of Glory, and Honour hath

ſtifled the motions of ſenſuality in many breaſts. The love of Women has often made a narrow covetous heart to become liberal, yea prodigal; But he muſt have a mighty care to hinder that paſſion that is Victor from triumphing over the liberty of the ſoul, leſt it ſhould erect an abſolute tyranny there. Nor muſt we utterly extinguiſh the paſſions, but only tame, and moderate their exceſs: for they are vicious only in as much as they exceed; and being brought to a juſt, and even temper, they become inſtruments of vertue, and make the ſoul act with the more life and vigour.

*The end of the firſt Part.*

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# The Second Part

## OF

## *Heroicke Education.*

HAving brought him to a temper fit to receive good impreſſions, his care muſt tend towards two things, which con-center in one again, that is, to make an honeſt well bred Man. The firſt is touching the Body, and the other the Soul; for theſe two parts being reciprocally dependents, and concurrents together in actions, they have both need of culture.

If Polititians give Princes maximes whereby to command well, they likewiſe preſcribe Laws to Subjects to obey well. 'Tis vain to give the ſoul light, and illumination whereby to reaſon, unleſſe we alſo diſpoſe the body to follow its counſels. Moreover although habits depend upon the ſoul as their original, yet there are ſome which reſide in the body as in their proper ſubject: It is therefore needful that he have diſpoſitions fitted to receive them, as well as a ſoul to produce and bring them forth.

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## CHAP. I.

### *Three ſorts of corporal habitudes.*

THe corporal habits are of three ſorts, ſome conſiſt of interiour actions, and the conformity of the body with the ſuperior part, by means of which it obeys, and ſubmits without repugnance to whatever reaſon preſcribes, even againſt, or contrary to its own appetites. Theſe are not acquir'd

quir'd but through long uſe and practice, and are the perfection, and conſummation of mans wiſedom. The ſecond have another object, and look not ſo much to the ſoul, as upon its union with the body, both which naturally deſire their own preſervation. By theſe a man uſes to reſtrain, and deprive himſelfe of all thoſe things that might haſten his end, or diſcompoſe his health. And becauſe young people through want of knowledge, of care, and of power to govern, and curb themſelves, do eaſily yield to ſuch things as do them hurt, and becauſe the ſame nature which gives them the inſtinct to preſerve their health, does likewiſe give them an appetite to follow that which does deſtroy it. Therefore thoſe that have them in their charge muſt wiſely ſupply thoſe little defects of their age, charity managing ſo precious a jewel; not that I would take away the uſe of all things that are pleaſing, or offend nature whileſt I intend to protect it, nor make that life unhappy which I would prolong: no, I would only

only pare away what is superfluous. That which is necessary, is never hurtful, and what is excessive, can never be necessary. Nature, sayes *Seneca*, is content with a little, one may easily satisfie it, opinion hath never enough, because it hath no bounds, or limits, but still leaps from one desire to another. Let us therefore allow nature what she ought to have, and take from opinion what we ought not to give it. This is a vertue essential to an honest man, which I place amongst those of the body, not that it proceeds not from the empire of the soul: But because it terminates primitively in the body, and tends to take away the means of annoying the spirit & life. I place this not only in the moderation of eating & drinking, but universally in the abstinence from all excess and disorder, which decayes the body, over-clouds the spirit and mind, enervates the strength and force, invades the health, shortens the life, and makes the soul to become a slave to its own lust, and pleasures. I am willing one should taste of innocent

innocent enjoyments; but not that they ſhould enjoy, and enchain us. We ſhould make uſe of them as Princes do of their Buffoons, whoſe counſel they never take, nor ever call them into their preſence, but when they mean to loſe an hour, or two in paſtime. Of all kinds of exceſs that of the mouth is the moſt ſhameful, and prejudicial: for being groſs, and material, it makes a man all fleſh, and blood; and, as all that is ſuperfluous in us, turns into ſuch humors which are moſt predominant. If we are melancholy, it breeds and amaſſes black humors, encreaſes choler, and inflames the blood; and ſo of others the like; and therefore we thereby do but lend weapons to our paſſions to make a civil war in our own boſomes, or heap up fewel on thoſe flames that ſhall conſume us. From thence ariſe thoſe groſs vapours which climb into our brain, making us dull, and heavy, unquiet, teſty, and ſometimes depriving us even of the liberty of its functions. And this begets alſo another unhappineſs which

is that we accuſtome, and ſubject our ſelves ſo much to ſuperfluous things, that being changed into habits, they become at laſt altogether neceſſary to us. Which is a reaſon why great perſons, who are wont to live more delicately then others, are much more to be pitied when reduced to neceſſity, ſtanding in need of much more then nature of her ſelf does want for her converſation. *Cato* feared the ſobriety of *Cæſar* more then his courage. 'Tis that which made him indefatigable in his labours, as fortune made him invincible to his enemies. He eat little, laboured much, went on foot in the front of his Armies, bare-headed in the moſt ſcorching heats of Summer, and the moſt biting Winter froſts. He uſed his body to all hardſhips, and inconveniencies, and gave it no more repoſe then what was needful to continue his labour: But above all 'tis noted that he drank very little wine. Thoſe who cannot imitate him, I ſhal counſel them at leaſt to follow him as neer as they can; if they mean to ſucceed him in his

his glory. This vertue muſt be acquired by degrees, and ſteps, uſing the body by little and little to be deprived of its eaſe, or at leaſt not to be ſubject to it. This indeed cannot be practiſed without uſing a kind of violence to nature. But being for its good, there ſhould be no complaint, ſince the remedy though it be harſh is ſalutary.

The third ſort are touching the body and exteriour actions, conſiſting in exerciſes, which are ordinarily taught the young Nobility, for which having particular Maſters, the Governor need to have no other care, but to make him be aſſiduous, and diligent, and to make him to love thoſe exerciſes, in ſuch ſort, that he do not thereby draw off his affection from higher and more noble things, but eſteem of them as his divertiſement, not his imployment. For thoſe are no fundamental qualities, nor do they make a man commendable of themſelves, but only in as much as they direct him towards vertue, and are joined to the

divine

divine graces of his mind and ſpirit, eſpecially in men of great quality, who will not take any profeſſion, and ſhould only ſcorn to be altogether ignorant of them. In this rank I place riding the great horſe, fencing, muſick both of voice, and inſtruments, dancing, vaulting, plauſibility of ſpeech, a graceful garb, and accort carriage, a handſome mind and preſence, and all other ſuch like qualities which only concern his behaviour, and comelineſs of action, which indeed one ſhould endeavour to have, but never propound them as the higheſt aime, or perfection, but as ornaments, and embelliſhments fitting for men of rank and quality. For as great perſons never put all their eſtates in Jewels, and ornaments, ſo neither muſt we make our capital and foundation of ſuch vertues, which may be common to vitious perſons. Neither muſt we deſpiſe them; becauſe they are handſome additions, and little heightnings, which ſets off the luſtre of the ſoule, with greater advantage, and admiration.

ration. The beſt Maxime I can give to gain theſe, and to do all things compleatly, is to do them without conſtraint, or affectation, with a natural aſſurance, and an ingenuous confidence, imploying all on s art, to hide that art from open view. But above all not to brag of any thing, whatſoever advantage one may have above others. For in that inſtant that we make a ſhew of knowing much, and doing things well, or having a good opinion of our ſelves, we gain the diſeſteem of all others. It is extream good likewiſe to frequent ſuch perſons very often, whoſe manners, and actions are pleaſing, which without labour will inſenſibly inſpire the geſture, and behaviour into our imaginations, and that without either affectation, or ſtudied po-

CHAP.

## CHAP. II.

*The Governors second end and care, touching the soul, divided into two parts, the Inferiour, and Superiour.*

THE Second, and principal end, and aim of the Governor, is to dress and cultivate the soul, which we consider two wayes, according to the divers functions it does exercise. First, as it imagines, receives, retains, and digests the species comming from the senses. Secondly, as it reasons, and deliberates. The first is compos'd of three powers, which require an exact care: for from those all the defects, or perfections of man do ordinarily proceed, *viz.* from the imagination, common sense, and the memory: The first of these must be regulated in its designes, disordered agitations, its false apprehension of objects, and above all vulgar opinions, which consist in admiring too facilely, acting by custome

cuſtome and by example, embracing the judgement of others, paſſionately ſiding with parties, loving, hating, praiſing, blaming without good grounds, entertaining opinions, becoming refractory, and eaſily reliſhing, and favouring the paſſions, and intereſts of others, judging and cenſuring all things, and a thouſand other ſuch like weakneſſes, which ariſe from the imbecillity, or lazineſs of the imagination, which had rather rely, and truſt the reports of others, then take the pains to preſent every thing to the judgment to examine them throughly. He muſt be careful therefore to fit and fraight the imagination with good, and choice things, maintain it in a liberty of conſidering and weighing every thing, applying it to ſolid things, and ſhewing him the vanity of thoſe obiects it apprehends, and falſely admires. This power and faculty, hath one great defect, which is that it repreſents things greater then they are, and often abuſes the mind and will, making them believe and deſire that which is falſe

and

and evil. He muſt endeavour earneſtly to enlighten this, and reſtrain that impetuoſity, which does overſway, and biaſs it, and makes it rove and wander, and this he muſt fix on what it does, and mingle ſome pleaſure with all its occupations that it may ſtil be preſent, for having ſome pleaſing end, it will wholly apply it ſelfe thereto, and not be ſcattered, and parcel'd towards ſo many ſeveral objects at the ſame time.

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## CHAP. III

### *Of common ſenſe, and the memory.*

THe ſecond, which is the common ſenſe, is a peece of great importance. 'Tis that which purifies, diſgeſts, and ranges all the ſpecies in a prepared readineſs for the mind, and judgement. One muſt therefore be very careful to teach him all things with an eaſie method, and a certain order, that may make him ſee every thing clearly, and not entangle and perplex him, ſtrengthning him

him with universal principles, which may serve him for a foundation, by no meanes confounding, or puzling him with multitudes of precepts, and lessons: But by a sweet succession make him pass from one step to another, raising him by degrees from the lowest, to the highest things, and using him betimes to observe the like order in all his actions, and to sustain himself upon firm principles. This contributes very much to judgement and discourse, and is extream necessary, as well for the acquisition of profound Sciences, as for the ordinary conduct of ones life.

The third which is Memory, hath been slighted, and despised by many men. *Seneca* makes but smal account of it, yet there are others that approve, and improve it as much as possible. To me it seems very useful: as Barns and Cellars to those that will buy provisions of Corn and Wine. I confess, according to that Idea which they propound of an austere Savage, and unsociable Wisdom which some affect, it is not so con-

considerable to them. But for such as will tame, and familiarize Vertue, and Sciences, and make them enter into our common commerce, and conversation, such ought to make good provision of things laying up a store in the cells, and repositories of their memory, to make use of upon occasion, it being needful for them to know how people lived in times past, as well as what the Modes of the times present are. It is particularly requisite for those that intermeddle with affairs of State, either in Peace or War. It playes its part in all occurrences, and ought still to accompany the Judgement, as the Secretary that hath the keeping of all its registers, and does first propound all the subjects on which a man is to act: It is requisite likewise for the facility, and elegancy of discourse, to provide fit, and apt words whereby to express our thoughts quaintly, without grating the ears of the hearers, by disjointed and harsh words, which seem as they were drawn like a bucket out of a deep well, and yet run like a kennel,

a kennel, whose little stream follows in a continual succession, without the least interval till it is quite dry. This is one of those exterior qualities which indeed renders a man more grateful, and is somewhat rare in these days. We find many that have merit and sufficiency enough, and yet are so unhappy in this particular, that like large bottles with narrow necks, there comes nothing from them but drop by drop. Others have a great facility in speaking ill, both importuning, and stopping those ears that listen to them. These are not content to be sots only, unless all the world know it; if they have a story to relate, they must needs make its beginning rise with the beginning of the world, and then they dwell so long upon frivolous circumstances, that they are insensibly drawn to other matters, into which they hop, like birds from branch to branch, and sometimes in the very midst of their relation they wander so far from the subject they had in hand, that they are forc'd to seek about for it again, as the young lad

did for his Fathers Asses: Others to raise themselves above the vulgar, esteem it too mean for them to use the same words as their Servants do, coyn many new ones, and for fear they should speak like others, they use a canting Jargon which none can understand without an interpreter. A young man must fashion himselfe betimes to a good dialect, his language must be smooth, intelligible, significant, and as concise as possible can be without obscurity. To which three things are necessary; a promptitude, or swiftness of thoughts, an abundance of choice words, and language, and apt disposition to it. The first requires the presence, and vivacity of imagination. The second a strong retentive memory: The third, a clean and able common sense. Such as have these three gifts, have a great advantage above others. Nevertheless art, and study may bring a man to these, though of himselfe he have but little inclination to them. To this end, one should be instructed from infancy, when we are most apt

to retain, and when these powers are commonly most vigorous. *Cæsars* eloquence is attributed to his Mother *Aurelia*. Shee spake her language purely, and by her continual converse imprinted that neat and fluent language, in him which we so much admire in all his writings. The young Gentleman, should therefore have one by him, that knows all the beauties and graces of speech, which he must teach him in all his conversation, not only pointing out his faults, but instructing him in the quaintnesse he must use in his discourse; and also exercising him by writing letters on all kinds of subjects, which will be a means to compleat him in his stile, and language.

## CHAP. IV.

*Of reading, and other means to help the memory.*

READing does much enlarge and open the understanding, and make the memory

fruitful in good words. But the Governor muſt make choice of books for him, and then let him form and ſhape his ſtile of himſelf, without tying, or obliging him to any example: For diſcourſe, and writing being the images of the ſoul; every one expreſſes his thoughts differently according to his own genius, which if it be made ſubject to another, will appear full of conſtraint, and affectation. 'Tis no matter how he ſpeaks, or writes, ſo he do it well: And the beſt rule that one can give him, is to let him ſee how others have ſpoken, and then let him do, as he ſhall judge beſt himſelf.

Another means and help to improve the memory; is to exereiſe it often, and accuſtome it daily to retain ſomewhat, not to uſe in a vain oſtentation; but to feed it with good nouriſhment, which by little and little changes into our own proper nature, and enlightens the mind to improve, and heighten thoſe conceptions which we gather, and cull from others, and keeps the memory from decaying for want of exerciſe. And

to this purpoſe the Governor muſt be of ingenious, as to whiten two walls with one bruſh. That's to ſay, that ſince the ſtore-houſe muſt be filled, let him take care that it be not toyes and trumpery, or which is yet worſe, ſordid ordure; but let them be uſeful, and excellent things, which may one day ſerve to aſſiſt his judgement, when he ſhall come to that maturity, as to know how to manage them. Young men are ordinarily ſet to learn *Horace*, *Martials* Epigrams, *Cicero's* Epiſtles, and other ſuch like things, but I would not have him dwell too long upon thoſe, nor vainly fit that place with them, which is ordained for more noble treaſures. There ſhould be nothing hoarded up, which may not be beneficial in its time, and therefore there muſt be a great regard to the quality, and condition of him that is to be taught, and to the profeſſion he intends to follow afterwards; thereby to teach and inſtruct him in ſuch principles as are fit, and laying them up in his memory, even before he throughly com-

comprehends them, by reaſon of his youth. Theſe are ſuch proviſions, and preparations, as are requiſite to be made ready for the judgment, againſt it begins to act; that ſo it may find all the materials rightly diſpoſed, according to the deſign before reſolved on; But above all things he muſt be furniſhed amply with wholeſome, and ſage documents, both for his ſociety, manners, and the actions of his life. And when theſe three powers ſhall be thus brought, and ranked in their juſt poſture, it will not be difficult to raiſe the ſoul to a high pitch of knowledge and underſtanding, and to enflame the will with an ardent love of true honour. There is no more to do, but only to elect, amongſt the great number of things, which may be known, thoſe which are moſt proper and ſuitable to his birth and and condition; and life being very ſhort, and ſciences infinitely many, he muſt take meaſure of the neceſſity which nature hath impoſed on us; and not being able to attain to the knowledge of all, chuſe thoſe which are

moſt

most utile, and most excellent.

## CHAP. V.

### *Of true Piety, and solid discourse.*

THe first peece wherewith he must be armed, and furnished; is that true, and essential Piety, which is the foundation of all other vertues, and the path to our maine, and last end, without which all other perfections are but vain appearances, and false Diamonds, which have indeed a little glistering likeness, but want the true lustre, worth and value of the true beauteous Jewel. 'Tis that which will conduct us to soveraign perfection, which renders us pleasing to God, and to men, which makes our lawful designs prosper, and shields us, or rather takes away the jurisdiction of fortune. Let him therefore be assiduously careful above all things, to plant and water the seeds of Religion, as he made promise at his Baptism, and let him endeavour to discover

ver, in all the things he beholds the grandeur, and wonders of his God; let him accustome, and use himself betimes, in the days of his youth, to invoke and adore him on all occasions, and knit himselfe so closely to him, that no power in this world may be able to divide, and separate him. There are some who fancy an incompatibility betwixt God and the Court, and beleeving the soul is indivisible, think it impossible to be shared betwixt those two Masters. But this is easie to be reconciled, if we consider God, as the chief and highest end, towards whom, and in whom all our actions must tend, and center, and look on the Court as the circle wherein we must run, and the Theater on which we must act our parts. Though all the spheares follow, and obey the *primum mobile*; that hinders not, but they at the same time do move in their own spheares; we may submit to this first cause, and yet act in the world. Those abuses, and bad examples which are in Courts, are not in the nature of them, nor by institution

only they crowd in there by force, and remain there without establishment, and if a soul be guided aright, it still find more cause to admire the providence, and goodnesse of God, then occasions to offend him. The ancient Fathers found the Divel in the deserts. He ranges about Cloisters, Cells, and secret meeting places; and as vertue hath no confined abode, but presents it selfe to any invitation; So neither is vice limited, nor hath any setled dwelling, but nestles into every corner where 'tis entertained, or softly cherished. How brave a thing it is to see a young man, of great quality, make an open profession of Piety, and be studious, and careful to keep his soul pure, and untainted, from the soyl, and leprous spots of sin. What man can refuse his respect, and affection, to him that pleases his God? And what is he not able to perform, when he that can do all things is his friend, and counsellor? I speak not of that morose and servile devotion, which apprehends God, more then it loves him, and never con-

considers him, but as a Judge. Such a vertue, if it deserve that noble name, proceeds only from a base timorous soul, and lasts no longer then the dread and fear possesses them. I have known many, that have been very precise, and retired in their greener years, having the image of hell ever before their eyes, and being in their thoughts surrounded with a legion of divels still ready to torment them, as soon as they should have committed but the least *peccadillio*; and yet lusts, and sensual pleasures did delight, and tickle their hearts, and thoughts, but they durst not adventure to taste them, because they feared the punishments. By little and little they began to fortifie and encourage themselves against these apprehensions, and seeing others sin without death, or visible danger; they adventured at last to imitate them, and in a short space left most others behind them, in their unhappy progresse to damnation. So that this vertue, which arises only from a servile fear, may be fitly compared to

those

thoſe golden Apples, guarded by Dragons, which were ſoon loſt, when the ugly Dragons were defeated. I mean, therefore a true ſolid Piety, whereby a man loves God out of a pure principle of eſteem, becauſe he is abſolutely good, and perfect, and continues thus, till he by his eſpecial grace vouchſafes to turn that eſteem into tenderneſſe, and higher flames of heavenly love and zeal, and fear to offend him, as we fear to diſpleaſe thoſe whom we entirely love, and not onely as we apprehend to oppoſe that power which we dread. To bring him to this, he muſt be led and guided with ſweetneſſe, by facile, and honeſt means, which may neither breed repugnance, or wearineſſe in him; and not impoſe devotion as a yoak, but invite him to it, as a means to ſet his ſoul at reſt, and calm his paſſions with tranquillity, arming him againſt all accidents, and alluring all hearts, and affections to him. By diſcourſing frequently of the immenſe goodneſſe, and mercy of God, making him delight in the ſweet muſick

ſick of a quiet, and pure conſcience, ſhewing him good examples, entertaining him with little, but often repeated acts of Piety, furniſhing him inceſſantly with high and ſacred thoughts of this real good, handſomely preventing any thing that might divert him, and reaping ſome profit, and advantage of every little accident that intervenes, by making him admire Gods providence in them all; and all this with a certain method, which neither is Bigot, nor ſcrupulous.

## CHAP. VI.
### *Of Modeſty.*

FRom this root of Piety, Modeſty will ſpring up, which is one of the moſt deſirable, and amiable things, and yet one of the rareſt that is amongſt men, eſpecially ſuch as are of high births. It conſiſts in words, and in actions; and I eſteem it altogether neceſſary for any man, that will per-

perform great actions. It wins mens hearts, which are the ſprings, and engins, whereby difficult things muſt be executed: it begets a familiar confidence immediately in thoſe that treat with us, when they behold a friendly, and ingenuous countenance, which neither ſtoops to ſoft affected careſſes, nor wanders after apiſh, ridiculous fanfaronneries, but carries an even temper. For men uſe to give little credit to thoſe that overflow in the mouth; above all one ſhould never ſpeak of ones ſelfe, neither good nor ill; for fear of being diſproved, or avowed; the vertue of that man will be thought very little, that's forc'd to trumpet forth his own praiſes. He ſhould proclaim, and make himſelfe known by his brave actions, and not feign it by ſpecious words. It hath its defect, and its exceſſe. The proud have changed it into gravity, and the effeminate into ſoftneſſe. The one is full of vanity, as much as the other, and they differ onely in that they take divers ways to ſeek the ſame falſe glory; the one exacting

exacting it as a tribute, the other begging it as an almes. To find a mean, and keep the right path, we need but to obſerve this, we muſt render our ſelves worthy of all honor, and not trouble our ſelves with others, if they do not pay that honour to us, which we juſtly deſerve, for this being above our reach, and diſpoſing, and depending on the fancies of others, we muſt be content that we at leaſt deſerve it, though we do not receive it. He that wou'd never come to be deſpiſed, let him do nothing that is unhandſome, and let him neither become dependent on another through vain hope, nor tyranny over any, becauſe of higher abilities. There are other particular means which muſt be taught young men, as to know perfectly all the civilities, ceremonies, modes, and cuſtomes, which men have invented, and do practiſe, according to the places, birth, and dignities of every one; teach the youth alſo to receive every one courteouſly, and to ſend them away well ſatisfied, to know the difference of

every

every one, their intereſts, and paſſions, thereby to behave himſelfe with judgment accordingly, and to acquire a free, and univerſal ſpirit, which may put it ſelfe into any form, and ſhape, comply with any humour without conſtraint, or affectation. Which he may eaſily do, if he firſt free himſelfe from the vanity, and love of his own opinions. Let him fit his diſcourſe to his own, or the companies capacity, and conform it to the time preſent, uſing no ſtudied complements, but ſpeaking modeſtly, and indifferently. There are ſome who embrace the firſt commer, uſe the ſame careſſes to all the world, and through a facility of promiſing, reduce themſelves to the neceſſity of deceiving. He ſhould be reformed betimes of all baſh-full ſhame, and train'd up to a generous confidence, ſo that he be not ſubject to a timorous complaiſance, but either grant, or refuſe, with a courteous boldneſſe, and make a handſome retreat in any dangerous occaſion, to which many hazzard themſelves for want of a reſolution

ſolution to deny. Let him ſet one hour apart every day, to conſider, and make reflexions on his paſt actions, and mildly point out to him his failings, and how he might have done better, and have pleaſed ſome whom he ſent away diſcontented, without any prejudice to himſelf, how he might have diſengaged himſelfe from company that was not fitting for him, ſhewing him that he did not anſwer ſo generouſly as he might, to what was ſpoken, that he conteſted too long for his own opinion, that he had not teſtified ſo much gratitude as was requiſite for ſome ſervice which was done him, that he neglected to gain a good friend, and oblige an honourable perſon; and eſpecially in the cloſe of the day, make him reliſh the ſweetneſs there is in imploying his time nobly, and profitably, and the bitterneſs in loſing, or miſpending it. Sometimes lauding, or blaming him, even ſhewing more love, and reſpect, as he encreaſes in vertue, and nobleneſſe, and teſtifying an indifferency, and froideur, when

he

he declines, procuring all his friends, in whom he truſts and confides, to do the ſame, by ſeeming to withdraw their affection from him, when he falls into any miſcarriage. And in fine, loſing no occaſion to make uſe of for his advantage.

## CHAP. VII.

### *Of the love of Truth and of Honor.*

IF one will have him become a man of honour, one muſt make him be enamor'd betimes with true honour, and breed an averſion in him to all that might ſtain, or ſoil him. This quality conſiſts in many things, and particularly in being true, ſincere, and cordial, eſpecially keeping ones faith, and promiſe religiouſly, and inviolable, which gains a marvellous eſteem, and credit in the world, deceits, and artifices are nets, which are eaſily diſcovered if they be too groſſe, and are quickly broken if they be more finely woven. Let the Go-

vernor not ſuffer him by any means whatever, to lye, or to deceive, even in things indifferent. In this caſe only I wiſh him to uſe ſeverity; For 'tis ſo inſinuating, and ſubtile, that at the leaſt connivence, it takes footing, and if it get the ſmalleſt root, it multiplies abundantly, and can never be exterminated. It makes every one keep at a diſtance from us, blurs the reputation, corrupts the manners, and diſcredits all we ſay; That 'tis the wiſdom of Kings to diſſemble, had need to be interpreted, and well explicated. That may be true of their paſſions, their deſignes, and their reſentments for injuries they have received, when the good of their affairs does in this manner oblige them to play *Deſoubs le maſque*, under a vizzard; for they ought not to conſider of their particular perſons, or affairs, but in reference to the good of the State, for whoſe ſafety they ought to ſacrifice all their private paſſions. But to feign, and promiſe, that which they wil never perform, to make ſnares of their words, inſtead of ſecurity,

and

and an asyle, to write and treat captiously, and prostrate their honour, and conscience to their interest; This is the vertue of Tyrants, which helps sometimes to aggrandize them, but can never make them renowned. True policy, does not consist in this, as we shall shew hereafter. So that above all things we must imprint these in a young spirit, which by how much it is the more lively; So much the more will it have need of a restraint, and curb in this regard.

## CHAP. VIII.
### *Of Sciences.*

IT is very difficult to bring him to such a perfect rule, unlesse one call in the Sciences for their assistance, which fortifie the mind against vices, divertise him from bad imployments, animates him to the love of vertue, enlarges the understanding either for discourse, or action, on all occasions;

Not that I would have him poſſeſſe them as a Maſter, nor that he ſhould ſpend ſo much time in meditation, which he ows to a more active life. But as he wears a ſword to defend himſelfe from his enemies, ſo his ſoul may be furniſhed with weapons to war againſt vices, and that grand Monſter Ignorance, which many great ones would have to be eſteemed a vertue: One muſt give him a good tincture of literature, to make uſe of, and to diſcourſe with ſolidity, and knowledge, and not be obliged as many are, to a forc'd ſilence, as often as the diſcourſe falls upon any other ſubject, beſides Hawks and Hounds. But amongſt that infinite number of Sciences, which one ſingle humane wit cannot fathom, or comprehend; he muſt chuſe ſuch as are moſt uſeful for his life, and conduct, leading him to the knowledge of them by facile wayes, and not as many uſe to teach them. They make them become ſo unſociable that no body dares approach them. But he ſhould ſtrip off the prickles, and preſent him only

the

the roſes. It will be therefore very neceſſary, that he that ſhall inſtruct him do poſſeſſe them purely himſelfe, and know how to mannage and accommodate them to the affairs of the world, that ſo he may draw out ſuch ſap, as may afterwards turn into ſubſtance; for this he will not ſo much need thoſe profound Sciences, which ſerve for oſtentation, as thoſe that are profitable and a judicious skill to fit, and prepare his leſſons to the young Gentlemans capacity, and need. It is almoſt the ſame with Sciences, as with the ſlights of juggling, to ſee them only, one would beleeve there were ſome magick in it, but when we know the ſecrets, it appears very facile, and eaſie. The chiefeſt thing conſiſts in the manner of teaching well, and purifying them from the School: and for this reaſon many perſons of good underſtanding would not permit (though with little wiſedome in this particular) that their children ſhould be taught in the publick Schools, or Accademies, beleeving that the time they ſpent

there, was not recompenſed by the fruit they reaped there.

## CHAP. IX.

### *Whether one ought to ſend him to the publick School.*

THis is a queſtion which I wil not here decide, I will content my ſelf in relating what I have obſerved on this ſubject, leaving the judgement of it to better underſtandings. There are ſome maintain, that in the Colledges, and publick Schooles, bad examples, are more frequent, and more taking then good ones. That there one becomes acquainted with all ſorts of people, and of all conditions, who not being trained up in any manners, do eaſily imprint their defects in a young ſpirit: That one wallows eight or ten years in that duſt only, to learn the Latine Tongue, and a few ſhreds of Hiſtory worth nothing, becauſe they are but pieces disjointed, which have

no

no dependence: that they often change their Masters, and by consequence alter the Method, and rules of learning: That the Masters are ordinarily young, and serve their Apprentiseships at their Scholars cost, as new Physitians do in Hospitals. Besides, having the charge of so many, they cannot take such particular care of every one. But now turn the other reverse of the medal, and we shall find, that young men in the Colledges, are instructed by such as are learned, pious, and faithful: that they animate one another by examples, and emulation: they exercise by speaking in publick, they note the defects, or perfections of each other; they are ambitious to appear more eminently then their fellows: The punishments, and recompenses do move them to desire, and fear: They apprehend their failings more, because their faults are publick, they do communicate what they know to one another: they have set times and rules prescribed, which serve very much to their advancement; and the Sciences are taught

them by certain degrees, and ſteps, which eaſily lead the judgement from one thing to another.

Here we muſt conſider touching our young Cavalier, that one muſt as much as is poſſible, make him frequent ſuch perſons, whoſe judgements are well ſetled, and framed, and who nevertheleſſe have the induſtry, and ingenuity to accommodate themſelves to his tender age. And that one muſt regard the Sciences in this young man, but only as an inſtrument which is neceſſary to help, and further his other exerciſes, to which he is allotted, and that he ought to ſeek them, but only in as much as they open the underſtanding, fortifie the mind, ſweeten his behaviour, and embelliſh his ſoul, not that he ſhould become a Profeſſor, a Preacher, a Judge, or a Philoſopher: But a Souldier, a Polititian, a Courtier, and man of action and affairs; and therefore it will ſuffice him to know, as much as he ought not to be ignorant of, and not ſo much as 'tis poſſible to know, but what is fit, and

ſufficient

ſufficient to attain his ends, that they may ſerve him as a wheel to facilitate his motions, and turnings, and not prove a weight, to toyle, and overburden his mind. They muſt therefore be prepared for him accordingly, that he may uſe them in his life and actions, and he that hath this great charge of him, muſt take ſpecial care, to direct all his leſſons and inſtructions to that mark and end.

For this purpoſe it will be needful to teach him the Latine tongue, as ſuccinctly, and purely as 'tis poſſible, and not trouble him with all thoſe affected words, and phraſes which many look after, and make uſe of that they may not be underſtood.

CHAP.

## Chap. X.
### *Of History.*

AT the same time, whilest the memory is yet fresh, and easie to take impressions, he must be instructed in History as distinctly, and methodically as may be; This consists in searching out things from their original, and following them according to the order of time exactly from their source, pointing out the progresse, the declinings, and the various mutations, and changes of all the Governments in the world from the Creation, without entangling him with a confusion of Authors: Chusing for every age such as have written with most faith, and purity; causing him to take notice of the graces, the defects, the documents, the intrigues, and politick reasons that are inserted: as also the original of those corruptions which have ruined States, the foundations upon which others have

have been raiſed, and the Maximes where-with they have maintained themſelves: opening his underſtanding to reaſon, and diſcourſe upon all events, not only ſimply reading them over like Romances, and feeding his imagination with the prodigies he meets withal, without exerciſing his common ſenſe, in obſerving the cauſes, and reaſons of things: or to lead him more readily at firſt to the more perfect knowledge of Hiſtory, it would be neceſſary that hee that teaches him ſhould draw out the moſt material paſſages in thoſe Hiſtorians, and ſo make a pithy Epitome, or Body of Hiſtory very ſuccint; but it muſt be very exact for matter of time, and this will much abbreviate, and facilitate his ſtudies, opening the way to an univerſal knowledge, and intelligence in all Hiſtory, and be a great eaſe and help to his memory. He may alſo entertain him often of theſe matters in his familiar converſe, and make him exerciſe himſelf in relating what he hath learn'd, thereby to make the deeper impreſſion,

eſpecially

especially of Modern Histories, which concern us more neerly, and will be of greater benefit. As the reign of *Charles* the fifth, and his Successors, the Original of the Wars in the Low-Countries, the troubles and revolts in *Germany*, the Wars with *France*, and *England*, their beginnings, treaties, leagues, and other circumstances necessary for such as do intend ever to undertake any great exploits: Upon which he may raise handsome discourses, and therby reap some profits even from others failings, & inrichhimself by others industry. This will make him fruitful in expedients, foreseeing against the future time, resolute in all accidents, and intelligent in the interest of all the Potentates in the world. Which will be one degree, and step towards the knowledge of Policy, a thing that he ought to possesse most eminently above all things else, and which will render him most considerable, and usefull in the world, as we shall shew hereafter.

CHAP.

## CHAP. XI.
### *Of Philoſophy.*

THat is the firſt thing, with which his mind muſt be prepared, which being fortified by that knowledge in Hiſtory, ſhal be afterwards quite perfected and brought to maturity, by diſcovering the Principles of Philoſophy to him, which teaches our reaſon, how it muſt make uſe of its ſelf. Many have judged it uſeleſſe, and pernicious to the active life: becauſe that by raiſing the ſoul up to contemplation, it as 'twere unties it from the body, which ſhould act. And indeed, I would have him poſſeſſe it as his Wife, and not as a Miſtreſſe. I mean, that he ſhould have an inſeparable love for her, and that ſhe might be ſubject to him, but not a paſſion, which would make him become a ſlave. I would have him be ſerved by her, inſtead of ſerving her, and not do any thing without her coun-

counſel; I would have him know that Philoſophy, which diſcourſes, which enlightens, which rules our manners, which loves ſociety: and not that which raves, which contends, which creates Chimera's, and loves naught but ſolitude. This laſt is vain, ridiculous, importunate, and idle. The firſt is ſolid, pleaſing, tranquil, and ſalutary. And I eſteem it no leſs needful for a man that is expoſed to the ſtorms, and agitations of Courts, then the Rudder and Compaſſe is to a Ship. But not to loſe time, one muſt leave out all that is ſuperfluous, and take only that which is ſubſtantial nouriſhment, teaching him to reaſon and argue handſomely, to draw one thing skilfully from another, to maintain a good poſition firmly, to divide and diſtinguiſh aright, and diſcover and untie all ſophiſticate, and ſpecious arguments. This art ſerves for all things, and may be applyed on any occaſion. In counſels they do nothing but reaſon, and argue. In Courts all their art conſiſts in drawing conſequences, and penetrating

into

into things unknown, by the appearance. War is a continual reaſoning. And in fine, man cannot ſhew he is ſuch, but by that only. The world attributes all to experience alone: But art teaches the rules, which are truely drawn from thence, but purified and ſet on work by thoſe, whom ſhe had moſt illuminated, which makes us enjoy without labour, the fruit of thoſe labours, wherein they have waſted their lives.

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## CHAP. XII.
### *Of Morality.*

FRom thence, one may proceed to diſcover ſuperficially unto him, the ſecrets of nature, the order, the productions, the cauſes, the ends, and the connexion of all things, the ſprings of the ſenſes, the powers and faculties of the ſoul; and the manner how they act, without nevertheleſſe engaging him too far in this knowledge, which ſerves more for his divertiſements, then

then his profit. But as to that part, which concerns his manners, and which teaches one to ſeek for tranquillity, and to ſet the ſoul at repoſe, to reſtrain vice, practiſe vertues, ſuffer the blows of fortune conſtantly and nobly, to be undaunted and reſolved amidſt dangers, to deſpiſe death, and not to be inveigled with the love of falſe honours: of this he muſt make his principal and ſtock, from whence he may all his life time ſupply himſelfe with thoſe treaſures, which will be neceſſary for him, in the voyage he is to make thorow the world, and particularly in knowing, and often reflecting ſeriouſly upon himſelfe. Without this ſupport, we are apt to fall at every little oppoſition. Therefore on all occaſions, and rencontres he ſhould be exerciſed, and inſtructed in this knowledge. It conſiſts altogether in operation, and does not teach the mind, but only that it ſhould maſter, and over-rule the body: and to this end there muſt be a continual care, to make him practice every day vertuous actions according

according as the occaſions are preſented, teaching him to purifie them, and to perform them gracefully without oſtentation, vain glory, or intereſt; being only affected with that which is really juſt, and good. To love honeſt people, treating every one according to his merits, and not abuſing his own power: but preferring that which is right before any other intereſt; as for the choice of friends, 'tis a thing that I would leave to his own diſpoſition, only advertiſing him of the good, or bad qualities, of thoſe whom he would honour with his confidence, drawing him, however handſomely away from ſuch, as would prove pernicious to him, and teaching him not to be too prodigal, and beſtow that favour too lightly: That ſo he may not be often obliged to reſume it again and diſavow his election by a change.

## CHAP. XIII.

*Of Policy, and the means to inſtruct him therein in his youth.*

AS for Policy, if he will attain to high things, he muſt be inſtructed therein, by a continual exerciſe. Not in that Policy which ſubjects all Law, Honour, and Conſcience it ſelfe, to private intereſt: But in that enlightned prudence, which foreſees the future without conſulting the Stars, which eſtabliſhes States by a ſolid, and durable government, which underſtands, and obſerves the Laws: under the care whereof the people may peaceably repoſe, and which does furniſh fit remedies to every grievance, and diſtemper, by preſcribing wholeſome phyſick, and not daubing things over with emperical eſſences.

To lead him to this without trouble, one muſt begin betimes to diſpoſe and bend his mind to it, by accuſtoming him not to doe any

any thing without ſome deſigne to make choice of the ſubtileſt, and ſureſt means to obtain it, to know the nature, and the intereſts of each one, to find out the moſt hidden, and diſſembled ſlights and deceits, which are uſed in every profeſſion, to make him both deteſt, and know how to ſhun them at the ſame time. One muſt make him give reaſons for all his actions, create, or raiſe little intrigues, and troubles, and leave his mind entangled in ſome neceſſity, and then ſee how he can diſengage himſelfe: make him obſerve every ones diſcourſe, and then diſcover the ſecret intentions they had therein to him, the ends they aimed at, and the artifice that lay hid in their ſpeeches: make him attempt ſeveral wayes to gaine one thing, that ſo he may come to find out which are the moſt certain to compaſs his deſigne; never conceding any thing he wiſhes for earneſtly, till he have uſed ſome ingenious ſtratagem to obtain it: ſtriving ſometimes to deceive him cunningly, and ſhewing him the craft afterwards, that he

may beware of it another time: discoursing frequently in his presence upon all sorts of subjects, and accidents, upon the actions, and the conduct of others, shewing him their failings, or their skill. How it was hurtful and prejudicial to one, for having spoken too much: and that another believed too lightly: that the one did not consider the danger which threatned him, that the other was not so reserved in his passion as he should, that he needlessly made one his enemy, whom he might handsomely have kept still for his friend, and many other things, which daily fall out by occasion. On which he must be often exercised. After this, his mind being setled, and his judgement regulated, one must teach him the principles of this Science, the nature of all Governments, their Maximes, and fundamental Laws, the main Questions, which come in Controversie; the divers kinds of Monarchies, and Republicks, those things that ruines them, that which augments them, the remedies to hinder their

dissolution

diſſolution, the nature of Treaties, Leagues, Alliances, and what is obſervable therein. The cauſe of Wars, Order, Policy, Providence, and all the reſt, on which many have written in general, ſhewing him the means to make his uſe of them, and applying all theſe precepts to particular affairs, and to preſent examples, on the which he muſt often diſcourſe. From thence he muſt deſcend to more particular things, he muſt learn the ſtate, and intereſt of all Courts, as well in particular, as in general: and principally of that wherein he is to reſide, the pretence of every one and the reaſons they have, the means they uſe, and apply, their friends, confederates, forces, allies, their intrigues, their riches, their forces, and their inclinations: to make uſe of in time, and know how to catch every one with advantage, either in gaining a friend handſomly, or overcoming an enemy, and make him incapable of doing any prejudice.

## CHAP. XIV.

*The second Step, or degree to arrive at the knowledge of Politicks which is to travel, and how.*

AS soon as he knows these principles in Idea, he should exercise them by experience, and draw them in the great Book of the World, whose animated Characters do touch the Soul more lively, and make him disgest the Science of Books, by his own observations, as feeble stomacks, which use some exercise to encrease their decayed heat. Things are not true because Authors have said it: but they contain in themselves the truth which every one may discover according as he is illuminated: It will be therefore expedient to wean him as soon as one can from the delights of his home, to shew him that there are other Manners, other Men, and other Cities then those of his own Country; which excites the

the divers ſentiments in us, and the diverſity of things ſenſible: becauſe the power indifferent of it ſelfe cannot be determined but by the object. The actions of the mind are the ſame, if we do not offer it diverſe things, it cannot apply it ſelfe but to thoſe that are preſented to it, and though the imagination does often travel without the body, it never returns fully ſatisfied, fancying to its ſelf things that have no ſubſtance, but in its own imagination, unleſſe the eyes and the other ſenſes do ſerve, and become guides and compagnons to it. That which we learn only by reading, or hear-ſay, wee cannot affirm. but one the faith of others: words, and books, are but expreſſions, and copies, which never have all the graces and perfections of the original. He that would know things as they are, muſt draw them from their ſource, and ſpring head. There happens a thouſand accidents in Travels, on which the ſpirit, and mind muſt exerciſe themſelves. We behold every where great example to inſtruct us. One frequents

many kinds of people, of ſeveral humours, and ſpirits. One learnes the different cuſtomes, the orders, and Policy of every City; their civilities, their uſage, their laws, and their language, which breeds a conformity in us to their faſhions, and is a great advantage if we afterwards chance to have to do with them. This weanes one from his falſe love to his own country, and makes us Citizens of the whole world, or at leaſt brings one eaſily to comply with every one. Another great benefit which is reaped from hence is, that a man learnes to know himſelfe. Great men in their own Countries are environed with flatterers, who ſooth up, and diſguiſe their vices, and care for nothing, but to pleaſe them only. They receive nothing but reſpect, ſubmiſſions and complaiſances: they ſee none but ſuch, whom they have the power to command; and unleſs they be timely drawn off from it, they contract an imperious humor, and pride, and cannot endure any, but ſuch as fear them, becauſe they are us'd to awe all

ſuch

ſuch as live within the verge of their power; But in ſtrange countries, they behold none, but unknown faces, who give them no more reſpect, and honour, then what they firſt receive from them, and from thence they learn indeed, what they truely are, by the eſteem ſuch men have for them, who neither pretend any thing from them, nor depend upon them. Beſides they become ſubject to the Laws of thoſe places where they go, and habituate themſelves by being forc'd to obſerve thoſe, to keep their own Laws voluntarily, which they might otherwiſe violate without fear of puniſhment: But they will need a guide to conduct them, and ſhew them how to make their profit of all things: otherwiſe they ſhall ſee nothing but Walls, Cities, Palaces, and Fountains, and nothing but their eyes ſhall travel. One muſt make them penetrate into the intereſts of Courts, make compariſons of one, with another, taking notice of what is good, and bad, and ſtrive to make them become conſiderable in the eſteem of

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forraign Princes, and Miniſters of State eſtabliſhing a ſtrict, and faithful correſpondency between them and thoſe men of renown they ſhall meet with in their travels, that ſo they may become the more uſeful to their own Prince at home, as having theſe engins abroad, which may be able to act much for them, at a need in all great affairs. He muſt alſo be careful to bring them to the knowledge of all ſuch, as he ſhall heare of in any country who do excel in any Art, or Science. If he delight in their company, he will in ſhort time dive into their greateſt knowledge, and enrich himſelſe without trouble with their Secrets, and laborious learning: it being impoſſible but that from this frequentation, there ſhould remain much of that great light in him, which ſhall keep him from being deceived.

CHAP.

## Chap. XV.

*Third ſtep, or degree; the Military Art.*

After he hath paſs'd in this occupation that age, which uſeth to be idle, which we ought ſcarcely to account in the number of our years: If one think it fitting one may make him try ſome occaſions of War, thereby to learn that noble Art, and confirm his courage. If he be abſolutely deſtined to that exerciſe, one muſt go the more ſlowly on in his inſtruction, and make him paſſe through all offices, that he may be the more capable to command, having firſt learned well to obey. But if he be intended for a man of Counſel, which is the higheſt ſphear of all, which, like the ſecond Region of the Air, is above all ſtorms, where one may ſit in tranquillity and behold the clouds ſhowring down floods, and tempeſts, which were formed neer that place; Then in this caſe it will ſuffice to let

let him know the rules of Military Art, and be instructed in the duty of each Officer, in the orders and necessary provisions, in the manner of assault, and defending, and whatever else of this nature. After which it will be enough if he apply himselfe two years to learn the experience, and let him have one with him, that can discover all the subtilties, and the secret wayes made use of in any action; guiding him ever to the right end, which is to make him a grand Polititian, making him search out the very bottom of every businesse, and not stop at the appearance which is most times false; shewing him the strength of true reasons, that he may clearly see the conduct of Ministers of state, and give a better judgment of things then the vulgar are capable to do.

CHAP.

## CHAP. XVI.

*The fourth ſtep, or degree of Intrigues, and Negotiations.*

WHen he ſhall know ſo much as to be no longer ignorant, one may begin to put him into employments, and make him taſte of all things that they may be familiar to him betimes. Firſt, he muſt be made capable of the affairs of his houſe, of the ſtate of his goods, and rights, of his Subjects and his pretenſions, of his enemies if he have any, of the intrigues of his Anceſtors, of the order he muſt follow, not only to maintain himſelfe in their luſtre; but to raiſe and elevate himſelfe above his Predeceſſors: make him chuſe a rule to live by, and a determinate end, and aime, for his propounded object, on, and towards which he muſt frame all his actions, that ſo himſelf may be the guid of his own fortune, and not be dragg'd about after her wheele: like

like those that act only by hazzard, and are not resolved in any certain thing, but take their resolution in the midst of their race. 'Tis in this choice, that one must consider his inclination, the capacity of his soul, and what promise there does appear, mildly following those paths which nature shall seem to guide him into. Some are good for counsel, others for the execution; some for Intrigues and for the Court, others to speak, and other some to write. Close handed nature seldome drops all her treasures into one bosome. We must therefore search what qualities are born in us, and by them judge of the end whereto she calls us, by the means, and facility she hath given us to attain it. This is such counsel, as cannot be taken till the judgement be setled, and mature, and the capacity fully known. It will not be very difficult to get imployments fitting his condition, as offices, commissions, ambassages, and other such like, in which he may begin to reduce all his Science into Practice, and make use of those weapons,

weapons, or inſtruments his ſtudies ſhall have furniſhed him withal. But at the firſt he will yet need ſome body to enlighten him in all his actions, but in ſuch a manner withal, that he may let his ſpirit work freely of it ſelfe, and be content only to fortifie and uphold it: otherwiſe he will never be any other but a Copy, and will be accuſtomed ever to rely upon the counſel of others. Nay ſometimes it will be good to give him bad counſel, and colour it with ſeeming reaſons, to ſee if he will have the judgment to penetrate into it, and then preſently diſcover the falſity of it to him, if he do not perceive it of himſelfe: that ſo he may be always on his guard, and not let himſelfe be eaſily ſurprized, nor truſt ſo much to the opinions, and belief of others, as not to weigh them exactly in the ſcale of his own judgement, and eſteem the real truth, before the falſe friend. That which makes that ſo many Princes have nothing but the title and ornaments of Royalty, proceeds from the faults in their education: For he that

hath

hath them in charge, being unwilling that his power ſhould end with their infancy, will be ſure not to open their judgements, and underſtanding too much, leſt they becomming capable enough of themſelves, ſhould not want their help to govern them. The Governor muſt act ſincerely, and lay down his own authority by little and little, according as the other encreaſes in knowledge, letting him act of himſelfe, and only following him cloſe, to be ready to help him if he ſtumble. When one would build an Ark, they ſet up a frame of wood firſt to uphold it, but when it is compleated; that ſupport is taken away, that it may ſubſiſt by its own ſtrength. The ſpirit hath no need of a guide, but then when it is blind: But one muſt not purpoſely leave it in its obſcurity, that we may have occaſion to lead it the longer, nor keep open the wound to have the longer practice. Let him inſtruct his diſciple ſo well, that he may have the vertue not to forget his care that taught him, and inſpire ſo much goodneſſe as to

deſerve

deſerve and receive a bountiful reward, and let him endeavour as ſpeedily as he can, to change the name of governor into that of domeſtick, and friend. If he prove happy in his conduct, he will gaine more glory, and benefit from the ſecond then the firſt. Let him inſtruct him to conſider the fruit, not the basket, the counſel, not the counſellor, to examine and weigh the ſenſe, the ſubject, and circumſtances of all things; and not oblige himſelfe to any perſons, but according as he finds their fidelity. Let him prove, both the bottom, and to the moſt ſecret receſſes and tortuoſities of the hearts, and affections of thoſe he loves moſt, and let him purge every thing from opinion, and cuſtome. Let him not be too apt, and light to beleeve the good, or evil that is ſaid of any one. Let him try them by the touch-ſtone himſelf, to know the reality, and purity thereof. In fine let him appropriate to himſelfe all the actions, and all the ſentiments, and his friends have no more power, then they ſhall have truth

and goodneſs. They may counſel him with artifice if they be wicked, and they may alſo deceive themſelvs how ſubtile, and clear-ſighted ſoever they be.

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## CHAP. XVII.

### *Of thoſe other Sciences he ought to learn.*

I Have enlarged on this part of the active life, becauſe it is the point upon which all actions do run, and without which the Sciences are but as good weapons in the hands of an impotent man. But theſe ſhould be alſo accompanied with ſome other Arts, which will be very uſeful inſtruments unto him: As ſome parts of the Mathematicks, that which does not conſiſt altogether in high, and uſeleſs meditations; but which inſtructs the ſenſes, and is appliable to exteriour things for the publick benefit. To learn this, Geometry muſt be the foundation, he muſt know the rules, and demonſtrations, after Arithmetick, which is abſolute-

ly

ly neceſſary for him. He ſhould be taught Coſmography as exactly as poſſible, in ſo much that he ſhould carry, as 'twere, a little Map of all the World in his imitation. after which it will not be very difficult to teach him the Art of Fortification, with all the inventions, engins, and inſtruments of War. As for drawing, or painting, if he had any inclination, it would not be amiſs for him to bring his hand to make ſome delineations, and to draw a plat-form exactly with its dimenſions. For Poetry 'tis an indifferent thing, which does not misbecome a Cavalier, when it is but an acceſſary in him, and an ornament to his other vertues. If he have any Genius to it, it ſhould not be hindered altogether, but he may ſometimes uſe it, it will make him the more able and free to diſcourſe, and will whet his wits: but unleſs he be diſpoſed of himſelfe to it, I am not of opinion that he ſhould be at all prompted thereunto.

*FINIS.*

BRITISH MUSEUM

# A ſhort APPENDIX Containing Theſe few Chapters following,

## CHAP. I.

*OF natural diſpoſitions to civil vertues in ſome more then in others.*

Chap. II. *Of natural diſpoſitions to acquire the vertues of the underſtanding.*

# The Contents.

Chap. III. *Of natural dispositions to moral vertues.*

Chap. IV. *Of Nobility.*

Chap. V. *Of the instruction, and education of Children, and the helps towards natural generosity and nobility.*

# A ſhort APPENDIX.

## CHAP. I.

*Of natural diſpoſitions to civil vertue, in ſome more then in others.*

THere are in ſome morenatural diſpoſitions to civil vertue, then in others. Theſe diſpoſitions are of two ſorts: for there are ſuch as ſerve to acquire knowledge: and to com-

prehend Arts, and Sciences with eaſe, and to become prudent, and adviſed in ones conduct and carriage. There are others which ſerve to conform men to moral Vertues. The Latines call the firſt *Ingenium*, and the others *Indolem* and *Ingenuitatem*. The Philoſophers call them demy-vertues: vertues are acquired by exerciſe, but theſe diſpoſitions and demy-vertues proceed from nature.

## CHAP. II.

### *Of natural diſpoſitions to acquire the vertues of the underſtanding.*

THe vertues of the underſtanding are Science, Prudence, Art, and other Vertues which ſhall be afterwards mentioned. We ſee in ſome certain men an aptitude to acquire theſe vertues, who comprehend that which is taught them with facility, and keep it faithfully: who have much clarity in their diſcourſe, and a dexterity

terity to conjecture: which proceeds from the purity, and ſubtility of the vital and animal ſpirits, and the good conſtitution of the brain. The globularity of the head keeps the ventricles of the brain from being overmuch preſſed, or crowded, and leaves a more large and free ſpace, or ſhop for the animal ſpirits and imagination to work in. Thoſe whoſe heads are long, and the temples preſſed inward, have ordinarily defective ſpirits. The climate does alſo contribute; For there are ſome countries where the ſpirits are more lively. The purity of the air we ſuck and breath from our infancy, and the leſſe groſs meats we feed on do alſo help. Moderate melancholy ſerves towards prudence: But where choler and gall predominates, they are raſh and precipitate. Prompt and fiery ſpirits have ordinarily leaſt judgment, like thoſe dogs which being moſt ſwift to run have no ſcent. There are ſome which comprehend a thing quickly, but forget it immediately, ſemblable to ſoft Wax which eaſily takes any impreſſion, but it is as eaſily put out again.

CHAP

## Chap. III.

### *Of natural dispositions to Moral Vertues.*

THe same diversity is found in the dispositions and inclinations to moral vertues, for there are natures of better tempers some then others, and which are more fit and proper for generous actions. We find some men naturally patient under any pains, who endure the wrack without groaning, or starting out into horrid cries. And others that will weep and sob for the least blow. There are some who are resolute amidst dangers, and others that are shook with fear where no cause of feare is. Some are not to be moved with injuries, and others take a pigue, or snuff for the least occasion. We find some in a constant Taciturnity, and others which perpetually babble. There are some as hard as pumices, without a drop of pity, and others so tender and compassionate, their eyes are ever

showring

showring down moist tears for others miseries. Some we see are naturally sober, others ever blowzing in *Bacchus* sucking bottle. Yea we find some Children have much ingenuity, and desire of praise, coupled with modest bashfulnesse, and others that are bold and impudent, and full of insolency.

Truly instruction and examples do help these inclinations, but nature and the temperature contribute also mainly. For those that are phlegmatick, and have a soft flesh, their joints not close knit, and narrow chested, are fearful, and quickly sink under much labour. The cholerick, are hasty and desperate. The melancholick retain their spite and anger a long time. The sanguine are of gay humors, great eaters, and inclined to luxury.

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## Chap. IV.

### *Of Nobility.*

In these demy-vertues and good natural dispositions, which are found in some more,

more, then in others, conſiſts the natural Nobility. For there are two ſorts of Nobleſs, the one is natural, and the other evil.

The natural Nobility is that which is called generoſity, by which a man is endued with a noble courage, and prompted to great actions, and not only great, but alſo juſt and honeſt, who is handſomely compoſed of body and mind: who is not aſtoniſht at unexpected accidents, but having a ſpirit above ſuch arreſts, acts with conſtancy and freedom.

Men that are endued with minds and bodies extreamly vigorous, become excellent when they apply themſelves to good; but if for want of *Heroick Education*, and good examples, or falling under the unhappy government of bad Maſters, or having worne out their youthful years in idleneſs, they come to be corrupt and degenerate, they become infinitely wicked, and the vileſt of all men. (The moſt generous Wine turns into the tarteſt Vinegar.) They are moſt ſubtile and inventive, and deſperate to commit

baſe

base and cruel actions, like those grounds which being most fertile of themselves, do but bring forth the most poysonous weeds if they be not manured. *Cyrus* in his young age being bred up amongst country peasants, did not know his own extraction. But every one perceiv'd a natural generosity in him, by which he ruled over the other village children, and gained much respect. The like marks appeared in *Alexanders* greener years, but he corrupted himselfe afterwards by drunkennesse, pride, and impiety. He outstript his Father *Philip* as well in vices as in vertues. The *Lacedemonian* Republick, and that of the *Romans* brought forth many such like spirits, nor must we doubt but that amongst the herd of poor people of mean conditions, there are many of excellent natures, whose poverty pinnions their courage, and who want nothing but means, and opportunities to raise themselves to an eminent height. All Nations does produce good wits, and daring courages, as appears by *Anacharsis* a Scythian,

Scythian, and *Democritus* an Abderite. *Sweden* is a country on which the Sun does look asquint, where every thing seems to be frozen, yea, even vertue it self, notwithstanding it brought forth of late memory a King so compleated with Heroick vertues, that he may be opposed to those ancient Greeks and Romans, which swell so many volumes to declare their actions.

The Civil nobility is that which proceeds not purely from the indulgence of Nature, but the extraction of Ancestors, the successe of affairs, and the opinions of men. 'Tis this raises the Nobless above the peasantry, which begets Titles, Arms, Genealogies, and the lustre of their Ancestors. It took its original from violence, the victorious raising themselves by conquests, and disarming those that were subdued. For in the beginning none but the Nobles were permited to wear a sword in times of peace. Of which violence we may yet read the Characters in their coats of Arms, which for the most part are Lyons, Panthers,

Eagles

Eagles and Griffins: but rarely any Sheep.

This Civil Nobleſs is a glorious Ornament when it is joined to the natural Nobility. Vertue is more perſpicuous, exemplary and utile, when it is ſeated in a perſon of an eminent quality: and without doubt to be of an illuſtrious family is no ſmall ſpur to vertue; but it frequently falls to the ſhare of ſuch as are degenerate, weak, of ill-compoſed bodies and minds, who would hardly be received into any employment if they were poor, and of an abject condition. Nothing appears in them but arrogant ignorance, and quarrelſome puntillious humour, ſtanding a tip-toe on ſome falſe point of honour, raiſing uproars on imaginary affronts, oft-times ſtaining the reputation of an ancient family by ſome ignoble action which a peaſant would ſcorn to ſecond him in. 'Tis a reproach to a man to be the firſt Gentleman of his race: but 'tis a greater ſhame to be the laſt. This *Cicero* being of mean birth, rais'd himſelfe to great dignity by his vertues: But his Son ſoyl'd and loſt

loſt all that honour in Taverns. And if the King ſhould ennoble a vitious peaſant it would not change his nature.

This civil Nobleſſe has great need of riches. Nobility ty'd to poverty is a great burthen: for to maintain their quality and rank they are obliged to great charges, which ſinks them every day deeper into the quagmire of want and poverty: There being nothing more contemptible, in the eſteem of theſe days, then a Gentleman that ſpeaks of his race, and brags of his extraction, and yet wants bread to eat.

Now that this ſort of Nobility conſiſts for the moſt part in opinion, appears by this, that he who makes a ſhew of his Genealogy, preſuppoſes that all the Women from whom he deſcends have been honeſt: and likewiſe, becauſe if any one that is not of a noble family, be but eſteemed ſo, he is no leſs honoured then the true ones. And if any one from a low degree do but climb up to the higheſt dignities, and become the chief in a Nation, he ſhall not want the titiles

tles by which he may draw his original either from the ancient *Scipions*, or what other great fountain he pleaſe. Any flatterer to gain his favour may draw his Genealogy from many ages. Some ſeem to be raiſed and elevated above others, only to diſcover their defects the more apparently, like Monkies which clambring to the ridge of a houſe, ſtand mowing at all thoſe that paſs by underneath them.

This appears alſo becauſe the families riſe, or fall according to the ſucceſſe of affairs. Alſo, becauſe the cuſtomes, and opinions of people are different thereupon. In the Republick of *Athens* thoſe were the prime and moſt honourable, who had ſuch a certain quantity of wheat annually. Amongſt the Romans, by *Roſcius* Law, to be a Roman Knight, and have place in the fourteen ſeats at the Amphitheater, a man muſt have had at leaſt the value of four hundred thouſand Seſterces. In *Italy* the Gentry dwell in the Cities, and are Merchants. In *Spain* they call ſuch a man as wears a ſword,

and leads an idle, or a military life, though in great poverty, *Hidalgue*. In *France*, to live in the Campania, or Country, ſpend their time in hunting, wear a ſword, perpetually chained at their ſides, gives one the title of a gentleman. And if a Farmers Son can but ſell his Plow and Farm ſo well as to buy a Barony, he ſhall be called a Baron.

But, in fine, Earth hath not any thing more glorious, then ancient Nobility, when 'tis found with vertue. (Sayes a learned Engliſh Author) what barbarous mind will not reverence that blood which hath untainted, run thorow ſo large a ſucceſſion of Generations? Beſides, vertue adds a new ſplendor, which together with the honour of his houſe, challengeth a reſpect from all. But bad greatneſs is nothing but the vigor of vice, having both mind and means to be uncontrollably lewd. A debauched ſon of a Noble family, is one of the intollerable burthens of the Earth, and as hateful a thing as Hell: For all know, he hath both example and precept, flowing in his education;

both which are powerful enough, to obliterate a native illneſſe: yet theſe in him, are but Auxiliaries to his ſhame; that which was the brightneſſe of his Anceſtors, makes his own darknes more palpable. Vice in the Son of an ancient Family, is like a clowniſh Actor in a ſtately Play; he is not only ridiculous in himſelfe, but diſgraces both the Plot and the Poet. Whereas vertue, in a man of obſcure Parents, is like an unpoliſht Diamond, lying in the way amongſt Pebbles; which howſoever it be neglected of the uncivil vulgar, yet the wiſe lapidary takes it up as a Jewel unvaluable; it being ſo much the more glorious, by how much the other were baſer. He that is good and great, who would not ſell his life to ſerve him nobly: otherwiſe being good, he ſhould be loved better, whoſe Father expired a Clown; then he that being vitious, is in a lineal deſcent from him, that was Knighted with Tubal-cains Fauchion which he made before the flood.

## Chap. V.

### *Of the Instruction, and Education of Children, and the helps towards r ral Generosity, and Nobility.*

1. First provide them betimes, with honest, prudent, and learned Governors, not humorous, or pedantique, but such as know what belongs to noble conversation, and civility.

2. They must be taught as it were playing, and encouraged by gifts, and rewards, but rarely by any rude correction. And let those things which are given to others out of necessity, be bestowed upon them as recompenses.

3. Let them by no means be brought up tenderly, or nourished with delicate and exquisite meats. Let them not refuse either course or ordinary fare.

4. Their inclinations must be warily sifted, and found out, and by no means applied

plyed to any ſtudy contrary to their genius, and inclinations.

5. They muſt not be over-charged, or toiled with too much exerciſe, or ſtudy; but let them often play, to exerciſe their bodies, and recreate their ſpirits, by unbending and refreſhment. But never let them droop and ruſt in idleneſs. No wine can keep long that had not ſome greenneſſe at the firſt. But age will fix that Mercury.

6. Too great a herd of condiſciples is hurtful; for beſides that there will be many perverſe ones amongſt them, the Maſter cannot have ſo ſtrickt an eye over them all.

7. They muſt be ſpurr'd on by emulation, praiſing ſome others in their preſence, that has done better then themſelves; this emulation is greateſt amongſt a few. Solitary ſtudies ſeldome ſucceed. The ſpirits of children are either benummed, or grow vain and proud by a falſe perſwaſion of being learned. He preſumes too highly of himſelfe, who has none with whom to make compariſon.

8. To

8. To make them grow couragious and resolute, it were good to Alarm them with false fears, and try them by dissembled dangers and perils.

9. A too grand subjection, makes them start out into debauchments, like wild colts newly broke loose when they begin to enjoy, and taste their own liberty, and have the elbow room to act their own desires. They hate those studies that have tormented them. It is therefore good to let them know what liberty is sometimes, that it may be no new thing to them when they come to command themselves.

10. Above all let them be imbued, seasoned, and fraighted with useful and solid learning and studies, by which they may arrive to the knowledge of God, and to fear and serve him, and also to know themselves thorowly. Also, those studies which teach them to know and admire the works of the Almighty, and the structure of the Universe. When their judgments are mature let them be instructed in the Ethicks and

Politicks

Politicks: as also in History, and the state of their own countries. Poetry is an Ornament if natural, but too great a waster of precious time, if much practised, which may be better laid out in more noble imployments.

11. They ought not to travel till they have attained to some ripeness of age, to be able to make inquiries into things of importance, and distinguish good customes from evil ones.

12. And because in Courts, or Armies, men are in danger to be corrupted, the contagion of vices being very puissant and infective, it will be necessary, before they are let loose to such places, to let them be well armed, and furnished with strong and wholsome principles and preservatives against such contagions. The best conservatory of all is the true fear of God.

And he that would know the vertue, force, and benefit of such Heroick Education may see it in every place, if he do but travel from the Court to the Country, or

or but from a Village, to an Academy, or conſiders but a Horſe well managed, and another Reſty, in his owne fierce-peſſe.

MVSEVM BRITAN NICVM

FINIS.